Lesbian Gay Q Bisexual

photos by Justin Rochefort & Hanna Vorlicek

the Link

Concordia's Independent Newspaper

Tuesday, February 14, 1995 — Volume 15, Number 32

Concordia University — Montreal, Quebec

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

Tuesday, February 14

"Identity Politics and the Challenge of Sovereignty," a brown-bag forum with Professor Daniel Salée. 12 noon, 2149 Mackay, Basement.

"Citizen, Tribalism and the New World Disorder," a public lecture by Matthew Horsman, editor of Policy Options and co-author of *After the Nation State.* 6 pm, 2149 Mackay, Basement Lounge.

Wednesday, February 15

Eat Your Peel Food Co-op Volunteer meeting. Yummy food!!!12-1 pm, 2130 Mackay. Info: Ki, 527-5140.

Outreach Experience Gathering for all volunteers who participated in the last semester. 3 pm, Z-105.

Thursday, February 16

Eat Your Peel Food Co-op Volunteer meeting. Yummy food!!!12-1 pm, QPIRG Office, 2130 Mackay. Info: Ki, 527-5140.

C. J. Taylor, Mohawk artist & author wil present a lecture and slide illustration of her recent works and describe the legends of the art. 2:30 pm, H-937.

Black History Month Film Festival presented by the Simone de Beauvoir Institute. 10:30-12 noon: *Sisters in the Struggle* & *Black Mother/ Black Daughter.* 1-2:30 pm: *Older, Stronger, Wiser* & *Long Time Comin.*' The Lounge, 2170 Bishop.

Beyond Buzzwords: a panel discussion on ensuring access in a changing media environment. 4-6 pm, BR-209. Information: Mediatribe, 843-9401, 633-9956.

Health, Sports & Exercise *For Persons with Disabilities: The Disability Sport Movement,* a lecture Dr. Robert Steadward, Director of the Rick Hansen Center. 7 pm, BR 207. Wheelchair accessible. Info: 848-3327.

Dale Owens–a woman writing her-story presents an evening of reading and sharing stories as part of the celebration of Black History Month. Women are invited to bring their own work to read. 7 pm, Concordia Women's Centre, P-105. All Women Welcome.

Nice Jewish Girls Get Naughty: Vegetarian potluck and dancing for Jewish queer, lesbian and bisexual women. 9:30 pm. For location, call Women's Centre: 848-7431.

Saturday, February 18

Nice Jewish Girls Get Naughty: Vegetarian potluck and a movie or 2 for Jewish queer, lesbian and bisexual women. 7 pm. For location, call Women's Centre: 848-7431.

Wednesday, February 22

Career Planning Workshop for mature students: discover your interests and abilities. 9:30-12 noon. H-440. Info: 848-3545.

Monday, February 27

Safer Sex and Image: a workshop for women on issues that affect our choices about safer sex. 7 pm, Concordia Women's Centre, 2020 Mackay, Basement. Info: 848-7431.

WOMEN

Healing: Flying on Your Own, a group for women who are or have been in abusive relationships will be starting in March on Saturdays from 1-3 pm. Information & Registration: 848-7431.

How do I Sound? Festival of your audio explorations. To be aired on CKUT-FM during International Women's Week. Deadline: Feb. 20. Drop off entries on 1/4 in. or cassette tape to BR-314 or Cafe X. Info: Bindu, 276-4036.

Alta Voce: Revolutionary Creativity: Call for submissions for an evening of feminist & womanist readings during International Women's Week. Please send 4 pieces and a short biographical paragraph to CKUT, c/o Hersay, 3480 McTavish, Suite B15, H3A 1X9. Deadline: February 20.

Lesbian and Bisexual Women's Coming Out/ Support Group (18 to 25 yrs). Meets every second Wednesday. Info: Project 10, 989-4585 (1 to 5 pm).

SOS Violence conjugale. 24 hour crisis intervention and shelter referral. 873-9010.

Mouvement contre le viol: 842-5040.

24 Hour Hotline & Crisis Line, Montreal Sexual Assault Centre, 934-4504.

Montréal Assault Prevention Centre offers a self-defense course called ACTION for women. Techniques to help women deal with any type of aggression. To register call: 284-1212.

Centre des femmes de Montréal: Services de première ligne, 842-4780; Service aux femmes immigrantes, 842-0814; Option'Elle, 842-6652; Formation'Elle, 842-4776.

Centre for AIDS Services for Women needs volunteers. Info: 989-7997, Basia.

Montreal Sexual Assault Centre provides free counselling and emotional support, medical assessment and treatment, information on police and court procedures, court accompaniment, support groups for survivors and public education on sexual assault issues. Info: 934-4504.

Volunteers Needed for Parathèse, a unique playground for immigrant mothers & their children. Tuesday or Thursday 1-4:15 pm. Info: Cyndy, 934-0354, ext. 354.

Women's Spirituality: Irrepressible Spirit A series of videos and discussions exploring women's perspectives and experiences within various religious traditions. Tuesdays from 4:15-6 pm, Z-105.

Committee Against Human Life International: Women interested in planning a protest against the Montreal conference of this racist, anti-Muslim, anti-semitic, homophobic, anti-choice organization can leave messages for the committee against Human Life International at the Concordia Women's Centre, 848-7431.

Montreal Sexual Assault Centre needs volunteers for its 24 hour telephone crisis line. Concerned, bilingual women should call 934-4504, 934-9354.

Big Gals & Goddesses, wanna talk? A discussion group for big women . Whether you wear dresses or overalls, nylons or not. For info, call Anuska at the Women's Centre: 848-7431.

ACADEMIC

Free tutoring available to students who fail the University Writing test. Info: 848-2320.

Term Papers and written assignments? We can help you get started, organize ideas, identify problem areas. Counselling & Development: 848-3545.

PERSONAL DEVELOPMENT

Self-Knowing & Communication, a three-part afternoon workshop series to explore self-understanding, giving and receiving feedback, conflict styles an communication skills (series started Feb. 10). For registration and Information, call Daryl Lynn Ross, 848-3585.

Sign-language courses at the Montreal Deaf Community Centre. Placement tests are required. 65 de Castelnau. Info: TTY: 279-8535.

Sex and Spirit Collective a social justice group attempting to heal the divisions between our sexual and spiritual identities. Thursdays 4-6 pm, 2090 Mackay.

Parents Without Custody is a support group for separated or divorced parents without custody of their children. Call Nancy Montgomery,937-5351, local 48 to register.

continued on page 6

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CLASSIFIED ADS

Rates: 20¢ per word for Concordia Arts & Science and Fine Arts undergraduate students; 25¢ per word for all others (plus applicable taxes). Deadlines are 4pm Friday for Tuesday issues, 4pm Wednesday for Friday issues. Classified advertising must be purchased in our offices in room H-649. Hours: Mon-Fri, 10am-5pm. Ads must be accompanied by full payment. We do NOT take classified ads by phone, fax, or mail.

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FOR SALE OR RENT

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Parking: 2 cars (small). Mackay & Ste-Catherine. $70 (monthly) each. 935-3113.

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APARTMENTS

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Seeking roommate in LaSalle duplex. $250/month (everything included). Non-smoker. Larry, 364-1968.

LEISURE & RECREATION

Cuba Spring Break only $685! Airfare, visa, hotel, transfers to hotel and back. Sunny Varadero. 2 per room. 10 universities invited, Feb. 19-26. Bookings, 935-6029, 989-1017.

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HELP WANTED

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Seeking first-generation Canadians for Documentary Television Project. Both parents should be from same country. For information, call Hanna at 528-0759.

Tree Planting: BC Spring '95. Experienced foreman seeking experienced planters or dedicated rookies. Call Joe weekdays 12-5pm. 278-4645, Leave message.

Bilingual Educator as well as summer student teacher needed for preschool in RDP Call Ada, 648-7944.

Paid participation in hypnosis research. If you're interested, call the Concordia Hypnosis Lab at 848-2213. Monday - Friday, 12-2 pm.

WANTED

Lesbian writers wanted for *Attitude Montreal,* a lesbian & gay bi-weekly in French and English. Call Stéphane or Jeff at 938-9585.

Interested in exploring the role of hypnosis in reports of UFO abduction experiences? Volunteer participants, willing to spend two hour-long sessions, are requested to contact our laboratory at 848-2213.

GENERAL

Looking for fun catchy name for a hat store in English, French or both. Winner gets $100 gift certificate. Send entries to: C.D.S.-1616 Ste-Catherine West, #122, MOntreal, H3H 1L7.

LOST

Two books, *High Points in Anthrpology* and *Cultures Around the World.* Call Theo, 598-6132.

Did you Find an earring on the 9th floor of the Hall building on Tuesday, Feb. 7? Please call Guylaine, 641-3606.

A classified ad in the Link is still one of life's great bargains.

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Continuing Education union out in the cold

by Ingrid Hein

It's a cold day to be distributing papers outside, but Continuing Education union members will be forced to do just that. They were informed last week by their bosses that they could not hand out their general information newsletter inside their building.

Continuing Education union members are being forced out into the cold to distribute a newsletter providing general information on their union's priorities and on their programme.

Although the union is involved in negotiations with management over a renewal of its collective agreement, members claim that the newsletter's purpose is uniquely informative and not just propaganda.

The Concordia University Continuing Education Part-time Faculty Union's (CUCEPTFU) management has refused a request to allow the union to set up a kiosk/information booth in the Continuing Education building. So, instead they are hitting the streets today outside the building to get their message out.

In a memo to management, the union stressed that the kiosk would have simply been an aid to "informing people of our existence."

Management gave them a resounding "no."

"By telephone, permission was refused on the grounds that students should not be involved. We are not allowed to be "on the premises" handing out information," said Linda Trujillo, president of Continuing Education union.

The Quebec Labour Code specifies that management has the right to refuse them a place to voice their opinions in the building. But union members feel that management's response was unfair.

Brenda Grant, union vice-president information said that the kiosk refusal is not completely justified.

"We feel that we have the right to publicize views. Our philosophy is positive, it is not to bash heads," she said. "We are working in a collaborative fashion, there is really no reason for us to be refused."

But management disagrees.

"It's somewhat delicate," said director of Continuing Education Richard Diubaldo. "In the process of negotiation, we would like to negotiate with them and not put students in the middle."

The newsletter that the union plans to distribute today includes a message from their president outlining the importance of the Continuing Education department and the role it plays at Concordia. It reveals that all the teachers are part-time and presently have no access to benefits or a wage compatible with the standard pay for their job.

The newsletter also contains a description of the Photography/English for Academic and Professional Purposes programmes in the department, as well as providing a description of long-term development plans for Continuing Education.

The union has been negotiating with management for over two years to establish a new collective agreement, and the negotiation process still has a long way to go. There are about 175 members in the union, all of them part-time staff.

When they certified the union in Fall 1991, their hopes were, and still are, to gain recognition as respected members of the Concordia community, to raise their salaries to a level compatible with other part-time faculty in Quebec, and to receive standard benefits.

But after three years of being certified as a union, the negotiation process drags on.

"The university is known for being tremendously slow...," Trujillo said.

photo by Justin Rochefort

2,000 shiver and shout against social reforms

by Penny Lee Colbourne

The wind was merciless last Sunday, as about 2000 demonstrators marched in -35 Celsius weather to protest Axworthy's proposed cuts to social programs.

Organized by Solidarité populaire Québec (an umbrella group of community-based organizations), the Coalition of women's groups against the Axworthy reforms, the Coalition of students against the Axworthy reforms and three central unions—the CEQ, CSN and FTQ, the demonstration left Parc Lafontaine at 1pm, headed for Complexe Guy Favreau.

Wendy King, an unemployed single mother of two, says that the proposed cuts to Canada's social system will affect everyone.

"I don't think this is a single sex issue. It will affect me, my kids, my guy and my friends. I should be able to work for ten dollars an hour, not 50 cents on a [proposed welfare] labor camp."

Human Resources and Development Minister Lloyd Axworthy's proposed reform package has caused a flurry of protest from various groups across Canada. The cuts are aimed at paying off Canada's deficit by targeting the social system, which is responsible for six per cent of the federal government's budgetary shortfall.

Annette Kouri, a member of a machinist union, is worried her working conditions and job security will deteriorate if Axworthy's proposals become government policy.

"The cutbacks proposed will continue to undermine our working conditions. I know that I need the kinds of social gains that I fought for and am being forced to fight for now," she said.

"Their cutting to much", said Jean Paul Kool, a member of the CSN union. "What kind of life will we have? This is supposed to be a free society. But forcing me to do community work [job training]—that isn't freedom."

Although Montreal students denounced the Axworthy proposals at a demonstration of 15,000 on January 23, some braved the cold on Sunday to show their solidarity with union workers, the unemployed and the poor.

Amélie Chalefoux is a student at CEGEP Saint-Laurent who joined the march with her future in mind. Next year she intends to go to university.

"I'm not sure what I will do or how I will afford it [if tuition is raised]," she said.

Despite the cold and the difference between the 20,000 expected and the 2,000 who actually took to the streets, organizers who addressed the crowd at Guy Favreau said they were pleased at the unity and solidarity of the marchers. They encouraged people to continue to take a stand, and asked politicians to stop targeting the poor and to start taxing big business which benefits from tax breaks.

Future female scientists hit hard by elimination of Canada Scholarship

by Dario P. Del Degan

TORONTO (CUP)—The federal government is axing a major source of funding for undergraduate students—the Canada Scholarship Program.

Critics of the cuts say this will hurt the promotion of gender equity in the sciences, as half of the funds are set aside specifically to inspire women to study science.

The scholarships are part of the cuts coming in the federal budget, says Doug Hull, the Ministry of Industry's director-general of science, promotions and academic affairs.

A total of $23 million a year in scholarships to Canada's brightest science students will no longer be offered.

The program, which gives out three-year renewable $2,500 undergraduate scholarships, was set up to promote the study of science.

Hull said the program will likely be cut because of the government's intent to cut spending.

"Nobody can say for sure, but it looks like it's going to be cut amongst thousands of other slashes coming," he said. "[The scholarship cuts] are one of the tragedies that will befall us shortly ."

Cutting the program will hinder gender equity in the sciences, said Hull.

"Only 10-12 per cent of the [female] population are in the hard sciences, for example, engineering, physics, chemistry," he said. "Female enrollment is going up in engineering and we attribute that in part to the Canada Scholarships."

Bernard Chabot, manager of the Canada Scholarship Program, agreed.

"The scholarship was created on a recommendation that although the number of women entering university was increasing, the levels were decreasing at the science and technology level," he said.

"It's too soon to close the program. . .because it looks like we are succeeding [in reaching gender equity]."

Cutting the program not only hurts gender equality in science but will also be detrimental to Canada's future, Chabot said.

"The major asset of any country is its brainpower and if we don't do anything we won't be able to maintain the same standard of living and compete internationally," said Chabot. "Canada needs a more technologically-advanced population and the scholarship achieves this target."

However, Bill Milliken, press secretary for Industry Canada, said fiscal restraint means cutting social programs.

"The size of the budget has to be reduced from $1.2 billion to $500 million, so a lot of things have to go," said Milliken. "But there's a fair amount of effort to get sponsorship from outside of the government."

Chabot said there is no hope for the program.

"We made a recommendation to have a reduced model, even at rock bottom with support from industry, but were told that it's not possible," he said.

But Hull said that while some may be disappointed, he doubts the public will notice the missing scholarships.

"It will be other programs the public will be even more concerned with."

Those already in the program will continue to receive funding provided they maintain their grade average above 80 per cent.

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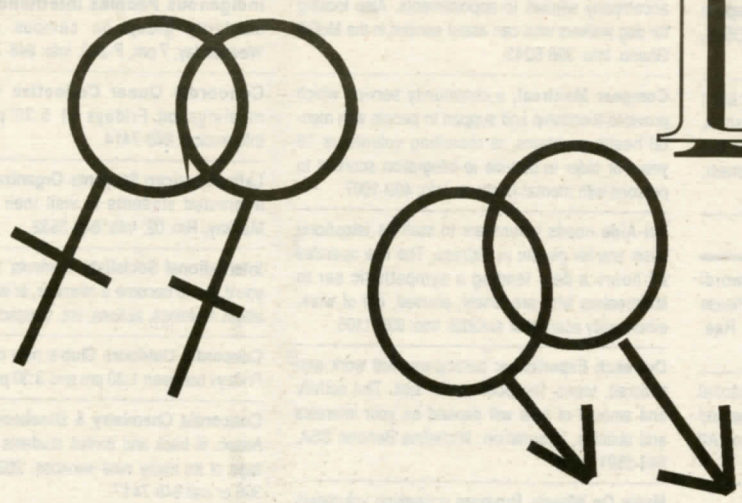

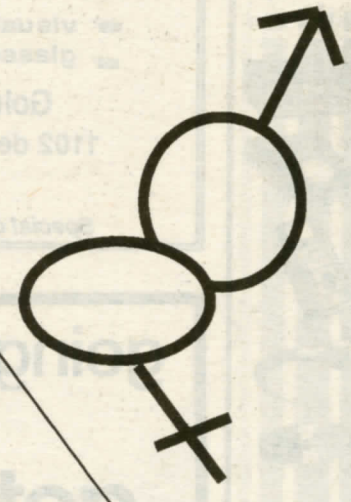

Pink Triangle Remembered

by Leif Harmsen

Today, the pink triangle is a potent historic symbol of queer defiance. A symbol of pride, it has its ironic origin in nazi concentration camps. Whereas Jews were marked by a yellow star on their prison uniforms, homosexuals wore a pink triangle.

The nazi definition of homosexual included only men, a criterion which denied the existence of lesbianism altogether. Any woman who refused a heterosexual existence was marked with by a black triangle and incarcerated with other "antisocials" such as prostitutes, pimps and the unemployed.

The badges identified prisoners and helped the nazis establish and maintain an elaborate heirarchy in the death camps. Men wearing the pink triangle were at the bottom of the ladder.

By the tens of thousands they were murdered or worked to death. Some were raped by prison officials and others were sent to the front lines as cannon fodder for the military.

Fifty years ago when the camps were liberated by the allied forces, queer survivors received little compassion and no form of compensation because their incarceration was considered "justified."

A few survivors continued to wear their pink triangles after the war as a powerfully defiant and socially disruptive gesture of dignity and remembrance.

Today many queers carry on this tradition.

The Rainbow Flag

The rainbow flag was designed in 1978, in San Francisco by Gilbert Baker as a celebration of queer pride and diversity, using the five-striped "Flag of Race" as a model.

Gilbert approached San Francisco's Paramount Flag Company about mass producing and selling his "gay flag." Unfortunately hot pink dye was not yet commercially available so the mass production of Baker's original eight-striped design was reduced to seven stripes.

A year later Baker's flag was chosen by San Francisco's Pride Parade Committee. The committee eliminated the indigo stripe so they could divide the colors evenly along the parade route, with three colors on each side of the street.

The remaining colors were incorporated into the familiar six-striped version which gained recognition by the International Congress of Flag Makers.

photo by Donna Betts

The symbolism of color

Color has long played an important role in the gay & lesbian expression of pride, and so is reflected in the symbolic colors of the rainbow flag.

Green was associated with homosexuality in Victorian England. Lavender was a popular symbol of pride in the late 1960s and in the post-Stonewall pride catchphrase "purple power." Pink and blue have long been gendered colors in traditional western culture.

Then there's the pink triangle. The rainbow flag offered an optimistic alternative to the horrors evoked by the pink triangle, and it took the world by storm as a major symbol of queer pride.

San Francisco was the first city to embrace the rainbow flag. It hangs from apartment windows throughout the city, most notably in the Castro district. Local businesses frequently fly the flag and rainbow banners hang from lampposts on Market Street throughout pride month.

The rainbow flag received national media attention, in 1989, when John Stout of West Hollywood successfully sued his landlords because they prohibited him from hanging it from his apartment balcony.

Today the flag is prominently displayed in such cities as New York, Toronto and Amsterdam.

What's more, a proliferation of spin-offs have hit the market from rainbow jewelry to beach towels, and the rainbow is a reoccurring motif in contemporary queer art.

At pride day in New York last summer an enormous rainbow banner supported by thousands of people covered the length of Fifth Avenue from Central Park to Washington Square.

While the pink triangle evokes the forbidding past and commemorates our brave struggle, the rainbow flag celebrates our accomplishments and anticipates a proud and happy future "somewhere over the rainbow" for everyone.

It is a symbol of inclusiveness which extends beyond any ghetto walls. Just as a man can be a feminist, so too can heterosexuals be queer.

And when we're here, queer and proud, the sky's the limit.

PULL OUT

AGENDA

The Agenda is a free service to publicize events of interest to the Concordia community. Priority is given to non-profit and student groups. Drop off your info at our office, room H-649 in the Hall building, or mail it, to *the Link*–Agenda. Deadlines are 4pm, Friday for Tuesday issues, and 4 pm Wednesday for Friday issues.

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Peer Helpers is a free, confidential listening service of students helping students. 2090 Mackay St. Info: 848-2859.

Meditation: A Tool For Self-Knowledge. These sessions will draw upon various traditions and each will include a "quiet sitting". Wednesdays 12-1 pm, Annex Z. Info: Daryl Ross, 848-3585.

Questioning your sexual orientation? Coming Out support group for men, confidential and friendly atmosphere. Wednesdays, 7:30 pm, 2090 Mackay, Room 02. For information or individual support call the Peer Helper Centre, 848-2859.

"Living On My Own" a program for people planning to live on their own for the first time. Info: Bruce, Head & Hands: 481-0277 or 481-3643.

Start Keeping a Budget: Financial Aid & Awards offers personal budgeting information sessions on Mondays at 3 pm & Tuesdays at 11am. Please sign up in advance in the Financial Aid office LB -085.

Prison Visit Program: An eight-week program , in which students visit inmates at Archambault Prison. Participants should call to speak with a chaplain before entering program, Peter Coté, 848-3586, Matti Terho, 848-3590

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Care to listen to those who need to talk? Shalom line will be accepting new volunteers into their winter training program which starts in February Call Suzanne Herscovitch at 735-3541, ext. 3380.

STUDENT CLUBS

Indigenous Peoples International, a native solidarity group on campus meets every Wednesday, 7 pm, P-203. Info: 848-7443.

Concordia Queer Collective holds weekly meetings on Fridays at 5:30 pm in P-102. Information: 848-7414.

Latin American Students Organization invites all interested students to visit their offices. 2010 Mackay, Rm. 02. Info: 848-3532.

International Socialists Students' Association: If you'd like to become a member, or want information about meetings, actions, etc. Contact: 521-1983.

Concordia Outdoors Club's new office hours are Fridays between 1:30 pm and 3:30 pm.

Concordia Chemistry & Biochemistry Students Assoc. is back and invites students to take advantage of its many new services. 2020 Mackay,Rm. 306 or call 848-7417.

Interested in paganism & witchcraft? Concordia Pagan Society is looking for new members. Come check us out every Monday night 9pm in the Hive.

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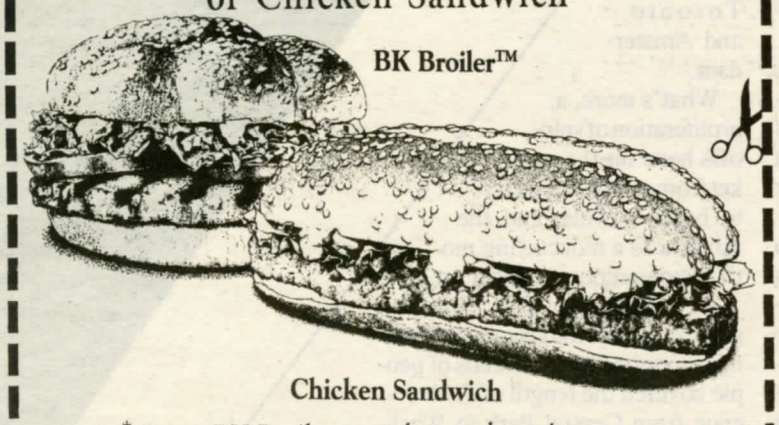

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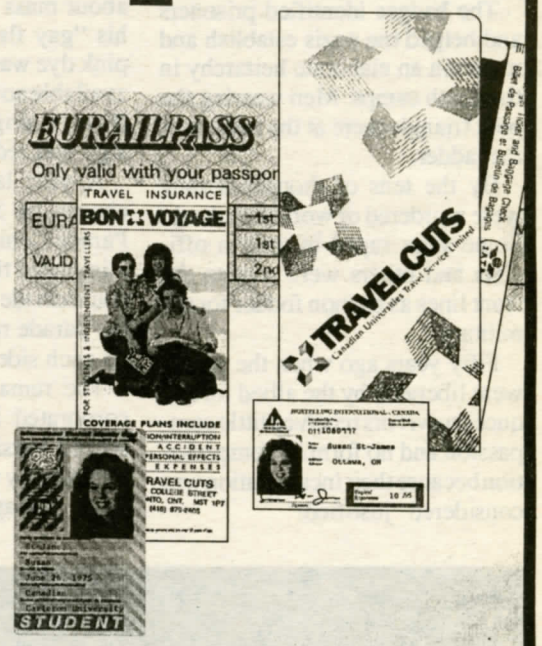

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Xtra! West banned from public libraries In British Columbia

Lesbian and gay mag knocked from shelves

by Tracy Bohan

Censorship and homophobia have led to the removal of the gay and lesbian publication *Xtra! West* and up to 40 other Vancouver-area publications from public libraries.

In Fraser Valley, often referred to as the "Bible Belt of British Columbia," the regional library board banned all free publications containing paid advertising in order to keep lesbian and gay publication *Xtra! West* off of library premises.

The board's decision, handed down February 8th, is the latest chapter in a dispute that began last November, when a Fraser Valley resident lodged a complaint concerning explicit language in *Xtra! West*"s personal ad section. The library board responded by banning the biweekly, declaring it in violation of "community standards".

Xtra! West fought the decision on the grounds that the ban was illegal under the Canadian Charter of Rights and Freedoms. It appears that the board's lawyers agreed, and at last week's meeting the board changed tactics, implementing a sweeping ban that will remove upwards of 40 free publications containing paid advertising from library foyers.

The British Columbia Library Association has issued a press release condemning the board's actions, declaring that "public libraries have a responsibility to provide the public with the broadest possible range of material including material which is controversial or representative of a minority viewpoint."

The board's decision came down just prior to National Freedom to Read Week, which commences February 27th. "It's ironic that there will be no free publications to read in Fraser Valley libraries that week," said *Xtra! West* publisher Fred Lee. Lee vowed to continue the fight for freedom of speech in the Fraser Valley, calling for a coalition of all publications affected by the ban to unite against the library board. This will likely make for strange bedfellows, uniting publications such as *Christian Info News*, *The Computer Player* and *Xtra! West* in a common struggle.

In another incident, *Xtra! West* 's Toronto-based sister publication, *Xtra!*, was removed from the foyer of the Hamilton Public Library in January.

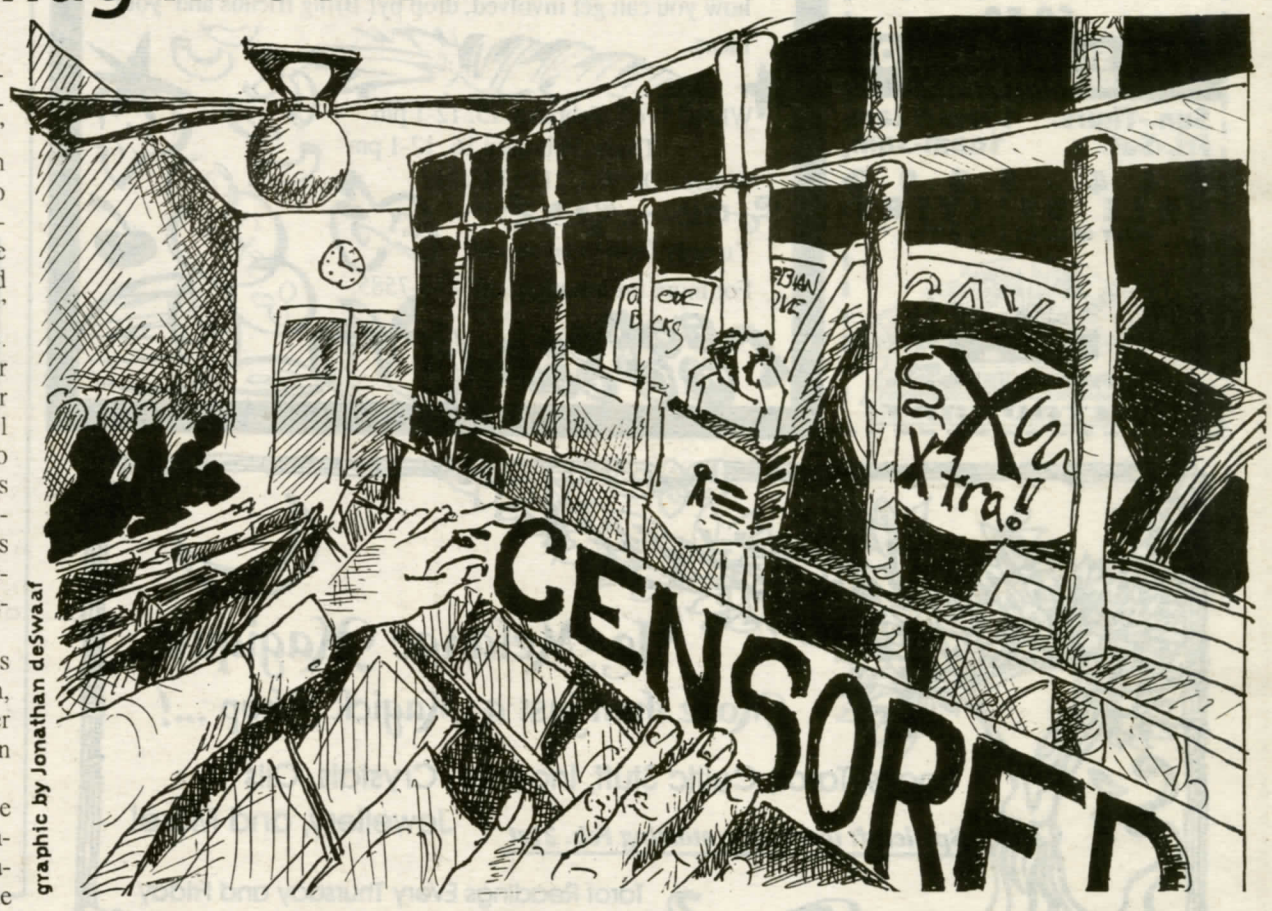
Xtra! began delivering to the Hamilton Public Library in the summer of 1994 on the library's invitation. However, by the end of the year the library decided to prioritize the types of publications it would display in its entrance-way. Under the new system, library and government information are given top priority, followed by Hamilton-based publications. All other publications must go through a special application process in order to secure space in the foyer. Permission can be refused at the library board's discretion.

Xtra! 's Mareketing Manager Michael McGaraughty argues that as there are no Hamilton-based gay and lesbian publications, the library has effectively alienated the city's gay and lesbian community by removing *Xtra!*. "Public libraries have a mandate to serve all facets of the community," McGaraughty said.

"There are a lot of activists in Hamilton who want us there."

It is not the first time that the gay and lesbian biweeklies have had their distribution obstructed. *Xtra! West* was temporarily banned from Vancouver's Granville Island Public Market a year ago when the shopping centre deemed the publication unsuitable for their family-oriented establishment. *Xtra!* ran into opposition at Toronto's Harbourfront after parents complained when their child picked up a copy of the newspaper. However, according to McGaraughty, the publication has never faced any opposition from the Toronto public library system: "They only ever complained when we were late."

For McGaraughty, the real issue at stake in the Hamilton and Fraser Valley incidents is "plain old homophobia. We're dealing with people who can't think logically or rationally because they are so blinded by their own homophobia."



graphic by Jonathan deSwaaf

Lesbian Avengers fight fire with fire

by Kathleen Biljan

Visibility and rights are some of the keys to de-marginalizing lesbians.

This, according to the Lesbian Avengers.

It's a group of dykes, lesbians, bisexual and queer wimmin whose mandate is to go beyond visibility within gay and heterosexual communities. This group has finally come to Montreal, starting up one of the newest chapters in Canada.

The Lesbian Avengers formed in New York City in June 1992, and now have over 20 chapters across Canada and the United States. Presently there are over 500 members in New York, and members in Canada belong to chapters in Guelph, Winnipeg, Vancouver, and Ottawa.

As a direct action group, the Lesbian Avengers use grass-roots activism to fight for lesbian survival and visibility. The Lesbian Avengers are not for everyone, rather for those who want to be involved in activism, work in the community, are creative, and want to share ideas (the Dyke Manifesto).

The Lesbian Avengers activities include everything from protests to fire-eating. Members from various chapters ate fire at a Dyke March in June, 1994. This was in commemoration of the fire bombing of homosexuals Brian Mock and Hattie Mae Cohens in Salem Oregon. They were burned to death by white supremacist skinheads in 1992.

> ***"the fire will not consume us - to make the power of the flame our own."***

At the march, Lesbian Avengers chanted "the fire will not consume us - to make the power of the flame our own." Closer to home, the Ottawa chapter of the Avengers were responsible for most of the activities that took place during International Lesbian Week last October. They also tried to address the issue of visibility for bisexual wimmim, who are often not addressed within the lesbian community. As a result, Ottawa's Lesbian Avengers logo highlighted **BI** in the word Les**BI**an.

Upcoming events for the newest Montreal chapter include a kiss-in, and action against the Human Life International group (who are coming in April). Contact Divers/Cite at 285-4011 (machine) for information. Meetings at Divers/Cites office at 4067 St. Laurent above Duluth, #203.

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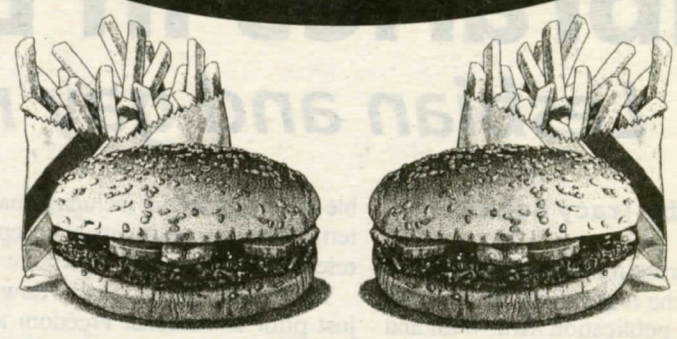

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Redrawing the face of poetry with Erin Mouré

by Sarah Bowles

After nearly twenty years of writing, Oxford University Press has published Erin Mouré's first selected works, **The Green Word**, excerpted from her six previous collections of poetry. The fact that Mouré, 39, is a lesbian and vocal feminist has not prevented her from gaining mainstream critical acclaim for her complex poetry. In 1987 she won the Governor General's award for poetry for her work, **Furious**.

Though she infrequently reads her work in public, Mouré, who works as a management employee in corporate communications at VIA Rail, spoke to *the Link* about her thoughts on queer literature, her life as a writer, and the unique experience of being a creative intellectual lesbian.

Is there a lesbian aesthetic?

Mouré's work displays the concern with language, the playfulness, and the subversive and innovative approach to literature said to be characteristic of lesbian writing.

"There's probably a spectrum that each writer moves along at different points in their career. There are probably more lesbians tipping the scale on the experimental side, " she said. "(But) if you go back in the century there are definitely women who did things differently, who were experimental, who weren't interested in doing the same things that the boys were doing or had done."

Of early lesbian writers, she cites Monique Wittig, Daphne Marlett, Betsy Warland, Radclyffe Hall, Djuna Barnes, Jane Bowles and of course, Gertrude Stein and Virgina Woolf as writers she admires, remarking, "I've read every comma that Virgina Woolf ever wrote, and everything about her. I could tell you what she ate for breakfast on a given day."

"I don't know if there's a lesbian aesthetic. I'm always suspicious of boxes and categories. I think they're needed to try to contextualize things in a university course, but in life I'm finding much less need for them as I go along," she said.

Queers for sale

Despite the fact there has been a proliferation of queer anthologies in bookstores, Mouré hesitates before applauding the big publishers.

"They've just realized that queer people buy books. I think the anthologies are just in the process of discovering things, and taking things in smaller presses that have already been published. Someone gave me the Penguin Book of Lesbian Short Stories for Christmas, and I was like, (reading through it) I read this already, I read this already...They're still in a historical mode, and the new queer writing is still published by the smaller presses."

Mouré is suspicious of the motives of some publishers though.

"Because there are some courses now on lesbian literature, I think that some of these books come out thinking that they're going to find a place as course books. One of the biggest markets for poetry is universities, because young people read more poetry than people who are older."

And although lesbian poets like Audre Lorde and Adrienne Rich are studied in the classroom, she thinks it will be a while before more queer voices are included for general study.

"I think things will change gradually, but I don't think it will be included as part of the canon, I'm slightly pessimistic on that point. To have things that are queer literature or lesbian literature is marginalizing. I'm waiting for them to have a heterosexual literature course."

Also problematic for the inclusion of lesbian literature is the tendency for women to choose non-traditional styles. Many male professors regard women's writing as confessional, and therefore, inferior.

"When I went to school...the confessional was considered lesser, just like journals—which are another form that women have used—and just in the same way that the short story is considered a small, inferior cousin to the novel," she said.

The challenge of innovation

"I always wrestle with the question am I a lesbian writer, or a lesbian who writes? Are there lesbian carpenters, is there lesbian carpentry?" she asked.

Regardless of subtlety, Mouré still has difficulty with some reviewers who refuse to acknowledge that she is a lesbian.

"I know some heterosexual will read my work and see the poet's voice talking about a woman and assume that I'm a man. Heterosexism is everywhere. I've read reviews where the person doesn't know that Erin is a girl's name, or they know damn well that Erin is a girl's name and just decide that it can be a boy's name too, and they'll dismiss every bit of evidence to shore up the construct in their heads."

Outside of her lesbianism, many people are confused and irritated by her departure from conventional form.

"I've been attacked by people. I think that's why, in Montréal, I don't hang around with that many English language writers. Work that's dense or difficult or...wrestles with the things that have come to us through post modern theory, especially French theory, is treated by English language poets with a lot of suspicion, and is even denigrated. I think that's why in Montréal, I don't hang around with a lot of English language writers, outside of Gail Scott (her girlfriend of ten years) and Robert Majzels."

photo by Jeff Melbourne

Poet Erin Mouré

LIKE THEATRE

A woman describes her
life as the decreasing width
of beds
King-size bed, double bed, & now single bed
Measures the air with her hands
Hot air
Islands of air
When the morning comes what does it matter
the woman ends, laughing,

& directs the music in the restaurant for her friends

Upside-down music, she says
like theatre

from **The Green Word**:
selected poems by Erin Mouré

Coming out

Mouré came out in 1983, and embarked upon a personal campaign to find her desires, find herself in print. "Anything! Anything! Any little image or thing—anything I could get my hands on that was remotely lesbian I would just devour."

The postmodern feminist magazine, **Tessera**, played a significant role in her evolution as a writer. From its first issue in the spring of 1984, she scoured the footnotes of the women's essays for books she should read, and found herself reading Derrida, Brossard and others.

A few years after her reclamation period, she resolved to unify her newfound knowledge with her creative abilities.

"I was really wanting to tie feminism and writing together, feminist approaches and what was different about the way women and lesbians could approach things."

An example of this was playing with the printed word, something that manifests itself in her last collection, **Sheepish Beauty, Civilian Love.** The poem series *photon scanner, (blue spruce)*, arranges two poems on opposing pages, somewhat related, with the scanner poem double spaced, to distract one from the first poem, and to be read at the same time as the other, one line at a time. It plays on the eye's tendency to work all the way across lines. "Playing with the page, it's an interesting space. You can do things there that you can't do in a reading. I got excited about playing with the page after reading M. Nourbese Phillip's work (a poet known for her tendency to weave complex arrangements of poems into visual images)," she said.

Despite ruminations within the literary community that the printed word is dying, and losing out to the increasingly popular spoken word movement, Mouré doesn't buy it.

"I don't think the page will ever die because things go by so quickly in a reading. Things resonate differently on the page."

Big sister speaks

She says she writes poetry because fiction takes more mental space, and she can write poetry in dribs and drabs, fitting into her schedule.

She has concrete advice for young writers. "Reading, writing, talking really are a triad. You need to talk to people who are passionately interested in something that passionately interests you. It really helps synchronicity, and to propel you onward, especially when you're younger. Afterwards, your arms line up and write by themselves," said Mouré.

"I don't think things are too bad for young writers in Montréal right now. There seems to be a thriving community of interested, excited people. Things go in phases, it doesn't always happen. Sometimes things are dead, and everyone wants to leave town."

Speaking of other writing communities she says Toronto doesn't interest her, and although she has respect for Vancouver, she's glad to have left crystal twinkling, goddess-worshipping lesbians behind.

"I failed as a mystical lesbian," she said laughing.

And as for that Governor General's Award?

"It was nice. It was gratifying and nice to be selected. Other people thought it was fun. It's easy to be blasé about it when you have it, but not so easy to be blasé when you don't have it. I don't really care. It's nice to get encouragement, because there are people out there who'll shit on you. Poetry is useless, in this society it doesn't have any value." she said.

But she'll write it to exacting standards anyway.

Sex, lies and toilet paper...

by Ricardo Duarte

Not to sound preachy, but the double standard of our hypocritically prudish and moralist society never ceases to boggle my mind. Particularly, our condemnation of sex in public places.

This issue often starts with the question; why would two men have sex in a bathroom? The reason is simple. The opportunity was there! Any further questions?

Location in this matter is subordinate to time. Men will have sex in a public bathroom because they're in the mood, location is just a matter of convenience. The important thing is why.

Some men who engage in bathroom sex might not be out of the closet and as a result might not want to be seen entering a queer meeting place. Others might just be experimenting and may not find it worthwhile to go to a gay bar or the village. Others may not have enough privacy. There's also the fear of going home alone with someone who might be a potential basher.

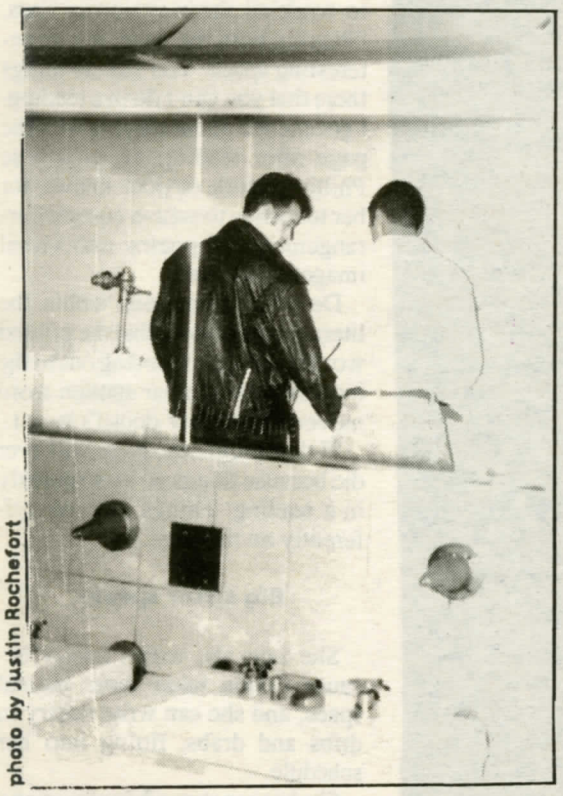


photo by Justin Rochefort

The fact remains, no one should get into trouble for something as harmless as consenting to have sex in a public place. Public sex will go on whether there is a law against it or not. Public sex is going on as you are reading this article. Is it having an effect on your life? Laws against sex in public places defeat the purpose of consent laws. If there is no victim, why should we invent a criminal?

It has been argued that a child who witnesses such an event might be a victim. Victim of what? Perhaps then parents should not have sex at home so they can't victimize their children should they unexpectedly walk in.

Public sex is also linked to HIV and AIDS. Let me throw some light on this issue from first hand experience. Public sex involves nothing more than touching and mutual masturbation; all of which is perfectly safe.

The reason the activities are so limited is because both parties must be ready to easily and quickly disengage in case of interruption. HIV and AIDS is an unrelated issue. The HIV virus is transmitted through the exchange of bodily fluids (through UNPROTECTED anal or vaginal intercourse) and not through non-penetrative sex. Contrary to popular belief, gay sex most often does not involve penetration.

Sex, even in a so called public place, is a private matter done very discreetly. I speak from a lot of first hand experience. The conservative argument, that without control and surveillance you have anarchy, is hypothetical and not true! I have lived many years abroad and noticed that only in the English speaking world is sex, especially queer sex, in public places, an issue; and almost only in the English speaking world are there laws against it.

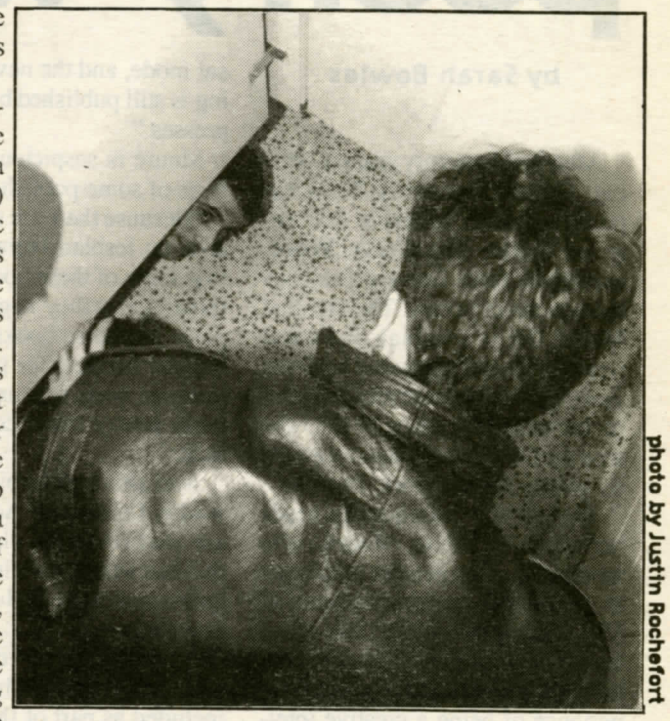


photo by Justin Rochefort

In Germany (where I lived for a long time) sex in public places goes on in the same way as it does here. It is just as discreet as it is here, or anywhere else, and no ,it is not a nuisance. If anyone were to see it, they'd have had to have been looking for it. The difference between having sex in a public place in Germany and in Canada is that in Germany gay men and lesbians don't live with the fear of people storming in and arresting them.

In a 1993 case in Oakville, Ontario police raided a cruisy public bathroom in a lakeshore park. The names and mugshots of nine men involved in the raid were published. Two of these men were married and had children. They committed suicide after they were released from custody. Was it worth it to arrest these men for what they did given the consequences it had on their lives? Who's the victim in this scenario? Sounds to me like a publicly sanctioned way of gay bashing.

In 1991 the rapist of a personal friend of mine, Mary, was acquitted because of "insufficient evidence". Mary has since had to move to another city out of fear. The irony of the matter is, and I quote Mary, "There is never enough evidence for a woman to prove she was raped, but gay men who consent to have sex in a public place are being watched".

Katakombes castrated after the raid

by Vincent Doyle

When I came to Montreal, I never expected so much of my life would be spent on that stretch of Sainte-Catherine Street known as the Gay Village.

I was a fresh-faced boy from Ottawa, accustomed to the comforts of the closet. I initially viewed the Village with suspicion, but my apprehension eventually faded; and the Village came to represent a particular sense of place, identity, and community.

As a friend of mine once put it: "Straight people have the whole world to play in. We have the Village."

One year ago on February 17, the police raided my favorite bar, Katakombes. They arrested all 165 of its patrons and charged them with being found in a "common bawdy house". Though I was not among those arrested, the raid had an impact that I had not expected: Katakombes would never be the same again.

Am I the only one to lament the loss of Katakombes? One year after the raid, I like to remind myself of what it felt like to descend into the Katakombes on a Friday night. I would enter from the back door and climb the staircase with the sign that said "MEN ONLY". As my eyes adjusted to the darkness of the bar, I would descend to the catwalk overlooking the main floor and make an initial round. The bar was usually packed, and the men more diverse than you would find anywhere else.

As bars go, Katakombes was high concept. Its pseudo-medieval, castle-like, papier-maché decor was instantly dubbed "Cinderella's Basement" by my friends because of its many excessive design flourishes: stained glass lighting effects, archways and columns everywhere, wrought iron gates, fake stone walls, a giant stainless steel trough urinal and a brightly lit Scarlett O'Hara staircase which I would always avoid, preferring instead the less conspicuous side stairs. Down on the main floor, there was a pool table, a small dancefloor, two bars, lots of dark corners and leaning space and a small "secret" passage behind the main stairway.

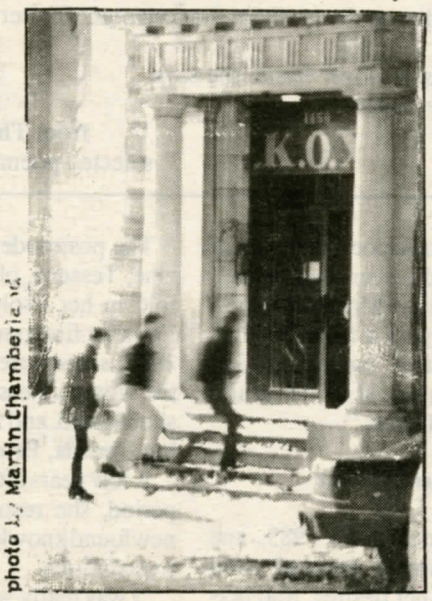


photo by Martin Chamberland

And then there was the basement...Even darker than the upper floors, this is the space that really got the morality squad excited. To enter, you had to be shirtless or wearing leather. While technically a "public" space, the basement was hardly a place your grandmother could accidently stumble into without encountering resistance. Allow me to go over it again. To get to the basement, you had to enter through a back door, go past a sign which said "MEN ONLY", go up one staircase and down a further three, and then go past a doorman requiring you to be wearing leather or to take your shirt off. Once inside...well, it cannot be described without doing a disservice to its cherished memory. Those who chose to go there considered it private. It was.

It seems a miracle that Katakombes has survived to this day. However, its character, its very nature it seems, has been irreparably altered. The two main floors now look like the abandoned set of a second-rate movie, reduced to serving as an extension to the much larger, much blander K.O.X.

I lament the resignation with which the demise of Katakombes was met by the community. In 1977, the day after Truxx was raided, 2000 demonstrators took to the streets. Last year, one week after the Katakombes raid, a scant 200 people showed up to protest. I have no explanation for this lack of interest. Perhaps the police did a good job of keeping itself in check during the actual raid. There was no riot gear, no brutality, and little verbal abuse. What is there to protest if no-one was beaten up, injured, or subjected to demeaning epithets? Or perhaps, more than a decade into the AIDS epidemic, few people wanted to align themselves with a protest which insisted on the right of consenting adults to engage in sexual activity outside the bounds of a traditional, monogamous, bedroom-only relationship.

I mean to suggest that the police raid on Katakombes has had far-reaching consequences. It serves as a painful reminder of the profound ambivalence of our community's relationship to mainstream society. While our existence as queers is "tolerated", our laws still grant the police extraordinary powers to surveill and contain our sexuality.

It reasserts that our public spaces belong to the straight majority and that our use of these spaces is constantly subject to their approval.

Our bars are policed by morality squads applying the "community standards" of straight society, our bookstores singled out for harassment by customs censorcrats, our community centres and cultural events deemed undeserving of funding and our lives under constant threat from bashers. In this climate, the Village stands as a defiant space. Any attack upon its integrity should be fought as though the very fabric of our lives were being torn.

Buff bodies, buff minds?

Gym queens expose themselves

By Jeffrey Christian

The gym. In Gay male culture it has taken on a significance rivalled only by Gay Pride parades and Barbra Streisand. The cult of the pecs and the abs, the delts and the gluts has infused itself into most social aspects of Gay life. Whether in a bar, on a beach, on the phone or in the gym itself, the buff, toned body is the ideal. It personifies gay desire for masculinity—the thing that mainstream society denies them in its stereotypes of the "fag."

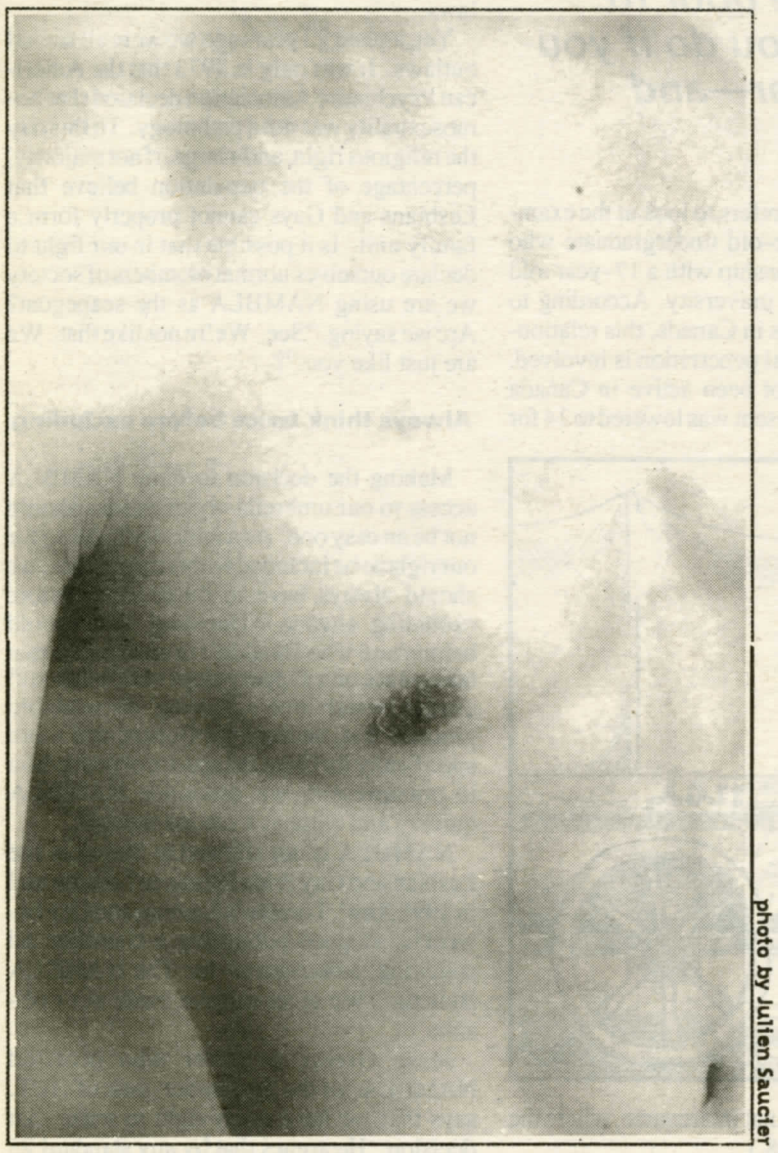


photo by Julien Saucier

But is that the only reason for going to the gym. Is it enough to achieve a pornographically perfect body? Nice "tits" and a washboard stomach may look great glowing an orange tan under the black lights of a nightclub, but do they indicate health or just excess?

Most gym queens agree, working out is a high like no other. "I feel great when I leave the gym. I have more energy and my brain is clear," said Kyle Mechar, a 25-year old graduate student. "It's not just about looking good. I'm doing something for my mind as well as my body."

When his guard is down, Kyle's story is a little different. "Just wait until summer. I'll be unstoppable with my new body. I'll be beating the men off with a stick," he said.

Kyle is not alone in his assessment of the effect a buff body will have on the boys in the bars.

David Verchere, a Concordia alumnus, was less effusive on the health aspects of the gym. "When I came out I went to the bars and checked out who was going home with whom. I quickly realized that the guys with gym bodies were the one's getting picked up."

David quickly got a gym membership and started to pump himself up.

"When I went back to the bars—Ba-Boom!—I was getting cruised constantly," he said of the change. "I go to the gym now because its social, though. It's so chatty sometimes that you don't have time to work out."

> *"I'll be unstoppable with my new body. I'll be beating the men off with a stick,"*

For others it's less of a social or physical enterprise than it is a self-esteem issue.

"I was always incredibly self-conscious about being a skinny "geek," said David Winterton, 27. "Working out and building muscle gave me more self-confidence in my physical presence and that translated into more self-confidence socially."

David feels that the gym also helped him outside the pragmatics of social intercourse.

"Going to the gym and working on my body made me realize that I had a body. It allowed me to get in touch with this thing that carried my brain around," he said. "Now, I'm much more comfortable in my body sexually. I don't feel that I have to deny it anymore."

> *"They are standing there rinsing off when I walk in and they are still there lathering up again when I leave."*

The gym would seem to offer physical, mental, emotional and social health. To some it also offers erotic tension. Brian Pronger examines the sexual nature of sport in his book *The Arena of Masculinity: Sports, Homosexuality and the Meaning of Sex*.

Pronger examines the sexual nature of the gym and the gym's arena of private masculinity, the locker room. "That the locker room can be an erotic environment is undeniable," he writes. In interviews he examines how gay men look at the gym and sports in general with an ironic sensibility that allows them to appear "straight-looking and straight-acting" while eroticizing the entire gym experience.

"While being in the locker room brings many pleasant erotic and ironic possibilities, it is important to be responsive to the sensibilities of others," he writes.

Pronger's advice to the gay gym queen is to be open and honest about his sexuality, thereby avoiding the homophobia of the "real" straight men in the gym.

Although only four years old, Pronger's book misses the pervasiveness of gym culture among gay men. Now many gyms are populated mostly by fags. Several gyms market their membership directly to gays. Stone gym in Montreal, while not specifically for gay men, is considered the gayest gym in the city.

"When I went to Stone Gym I felt like I was at SKY. Everyone who was at the bar last night was at the gym the next day," said David Winterton. "It was odd to see these people that I dance with at a bar in the shower."

Does Pronger's locker room eroticism hold over into the shower? "I have no idea what these guys are doing in the shower," Mechar said. "They are standing there rinsing off when I walk in and they are still there lathering up again when I leave." But, the odd thing is that, according to Mechar, the men who take the longest in the shower are not gay.

Nor does the gym experience necessarily imply a cruising atmosphere.

"Going to the gym is a social event for me," said Verchere. "You hear the gossip and you work out a bit. I love it."

Winterton goes with a gym buddy, and they talk and work out at the same time.

"I think most people are there to work out, not to cruise," he said. Mechar goes at 7:00 am to avoid the crowds. "This is down time for me. It's a chance to be by myself and concentrate on something mindless," he said.

In the end, the gym is about more than just acquiring the perfect body to these guys. But whatever their final reasons for working out are, their initial reason was to try and gain a buff body. That they discovered other reasons for being there shows that the gym is not just a place of mindless testosterone and steroids, but a new social hot spot in Gay culture.

Homosexual art exposed

by Michelle Loubert

Concordia's Art History department has added a new class to its roster this year: Homoeroticism in Western Art.

Taught by Robert Gifford, a part-time faculty member in the Art History department, the course explores representations of gay male sexuality in Greek art through to recent Canadian and American works.

A broad range of visual arts, including painting, sculpture, photography and video art make up the curriculum. Since Gifford is not a theorist he deals more immediately with the history of societal repression of gay people, in addition to scholarly biases that have prevented the open acknowledgement and discussion of gay artists and homoerotic art.

"The suppression of gay rights has become part of a larger program for the condemnation and repression of any artistic expression or alternative point of view that does not conform to quite rigidly conceived definitions of appropriate moral, religious, or "family" values," according to Gifford.

While many students feel its about time the department exposed homosexual content in art, many feel the course has fallen short and does not cover enough recent material.

Other students have expressed dismay with the chronological historic approach employed in the course, believing that Gifford should inject more queer theory in his lectures.

But according to Gifford, "You need to lay the groundwork because there is a direct correspondance between the past and the present."

Despite some complaints, students do feel this class finally addresses topics which have been ignored in their other classes.

"The role of this course in the curriculum of Art History is to expand awareness of areas of art history that have previously been overlooked," said Gifford.

"In grappling with the artistic and aesthetic concerns, the course confronts the larger, and perhaps more significant, questions that are raised in the process about tolerance, diversity, human rights and dignity, censorship, and freedom of expression for all individuals in society."

According to the chair of the department, Catherine Mackensie, Homoeroticism in Western Art is part of the natural development of the art history department. She says the department is adopting a pluralistic approach to art history; new courses, next year, will deal with race and ethnicity using colonial and post-colonial theories.

Questioning the politics of exclusion; *marginalization within an already marginalized group*

It's a sultry August night. Three friends and I are getting dressed to go down to the Village. The stereo can be heard blaring Olivia Newton John's Greatest Hits from a block away.

As we dance to the campy music, visible through the living room window to anyone walking down Duluth Street, I hear the door buzzer. When I answer I'm faced with eight 12–year–old boys. The leader of the little pack asks me if he and his friends can come in and dance. He offers me a friendly smile. I hesitate. The others shuffle around looking nervous.

What do you do when eight 12–year–old boys knock at the door to your apartment and ask to come in and dance? What do you do if you are four fags—who happen to be dressed up in leather gear—and preparing for a night out at Katakombes?

by Jeffrey Christian

NAMBLA, the North American Man/Boy Love Association, would probably say, "Go for it." This organization for pedophiles subscribes to the idea that there should be no age of consent for sex. A position paper of the group says, "Sex is a good, healthy and for most people, a necessary part of life, and should not be denied to children any more than they are denied nourishment."

This position has not gained them any friends in the mainstream Lesbian and Gay community. Now, more than ever, Queer organizations are attempting to distance themselves from NAMBLA, and with good reason. They are costing Queers a place at the table in the on–going negotiations for the advancement of our rights at a political level.

Consultative status at the United Nations

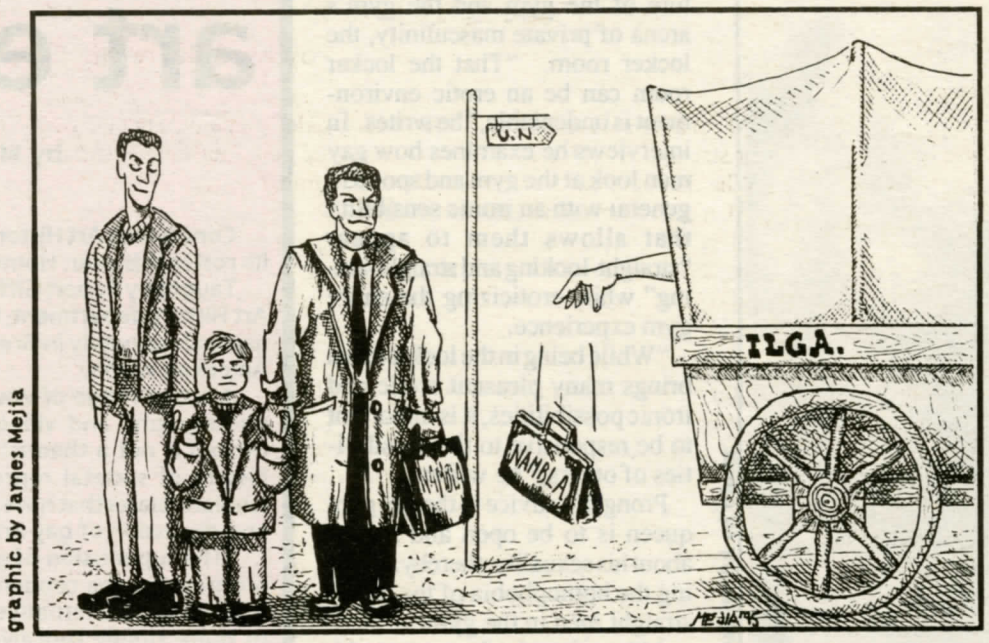
While NAMBLA has always been a controversial member of the Queer community, the heat was turned up on the debate in 1993. ILGA, the International Lesbian and Gay Association, was granted third–tier consultative status on the United Nations Economic and Social Council.

For Queers worldwide, this meant we had access to the international policy makers who play a role in determining how societies treat their minorities. Admittedly third–tier status—this only allows written submissions on issues so ILGA would never actually appear before the council—wasn't much. Yet we were in. That is, we were in until U.S. Senator Jesse Helms found out about it.

Senator Helms, well–known for his homophobic views, put a bill before the Senate proposing that the United States not fund any organization that permitted pedophile groups. The Bill passed 99 – 0. Either the UN Council got rid of ILGA, and with it NAMBLA, or they lost their American funding. The choice was clear.

The chain reaction had begun. The Economic and Social Council tried to dump ILGA. ILGA was trying desperately to dump NAMBLA. And NAMBLA steadfastly refused to resign their membership to ILGA, an organization they had been a part of since soon after its inception.

At its June 1994 international conference, ILGA successfully mustered the necessary 80 per cent majority to remove a group from its list of members. However, by that time the Economic and Social Council was making financial cuts, and refused to grant ILGA even third-tier status as it was already dumping other consultative groups from its rolster.



graphic by James Mejia

Thus, we lost our place at the UN table, and with it we lost ground in the fight to entrench rights for Lesbians and Gays in societies all over the world. Can we afford this kind of setback again or must we purge our organizations of any group that advocates pedophilia? More importantly, we should also ask, as Lesbians and Gays and a sexual minority, if we can afford to begin a purge at all?

NAMBLA not understood

NAMBLA's position is not a popular one, but like most unpopular positions it is also a poorly understood one. The common, if unsubstantiated, concept of a NAMBLA member is a dirty old man who hangs around outside of schoolyards trying to lure children into a car with promises of candy and toys. The inevitable result of this action, in our collective consciousness, is a sexually molested dead child.

This, obviously, is not what NAMBLA thinks of itself. It prefers to look at the example of the 20–year–old undergraduate who has a sexual relationship with a 17–year–old in his first year at university. According to age of consent laws in Canada, this relationship is illegal if anal penetration is involved. (NAMBLA has not been active in Canada since the age of consent was lowered to 14 for all sexual acts but anal intercourse, where the age of consent is 18.)

A 17–year–old and a 20–year–old, although technically illegal, is not an unreasonable relationship. How about a 15–year–old boy (remember, you were probably in grade 10 at 15) who has a sexual loving relationship with a 30–year–old that does not involve penetrative sex? This relationship is legal in the eyes of the law, but probably somewhat less palatable than the university students. Then there is the question of a nine–year–old who fondles a man in his fifties. No one is physically hurt in the exchange, but we can not be sure of the emotional consequences.

NAMBLA refuses to differentiate between these scenarios. Their position chooses not to draw a line distinguishing between what is too young an age to have sex and what is acceptable. "Smiles imply consent," reads the caption for a picture of a naked boy in The NAMBLA Bulletin, the group's newsletter. NAMBLA's primary claim is that we all mature sexually at different rates, so how can an arbitrary age limit be placed on sexual activity.

To claim that the maturation process is different for every individual is, if nothing else, true. But can we accept it in the face of most evidence which suggests that adults having sexual relations with children is damaging to the child. "Sex before eight or it's too late," is not, despite popular opinion, NAMBLA's slogan. Their refusal to say that eight is too early for anyone to have sex, however, tarnishes any respectability this organization might have. They are sexual outlaws.

Yet, a scant 22 years ago we were all sexual outlaws. It was only in 1973 that the American Psychiatric Association declared that homosexuality was not a pathology. To this day the religious right, and a large, if not majority, percentage of the population believe that Lesbians and Gays cannot properly form a family unit. Is it possible that in our fight to declare ourselves normal members of society we are using NAMBLA as the scapegoat? Are we saying, "See. We're not like that. We are just like you."?

Always think twice before excluding

Making the decision to deny NAMBLA access to our umbrella organizations should not be an easy one. As a minority fighting for our right to be included without prejudice, we should always have to think twice before excluding anyone. Deciding who should belong and who shouldn't is an exercise that takes place on a slippery slope and one should always watch one's footing on unstable ground. Yet, because for Queers, and more specifically for Gays, the spectre of pedophilia is omnipresent, we denounce NAMBLA quickly and without a second thought.

NAMBLA is not allowed to March in the Lesbian and Gay Pride Parade in Toronto and in 1991 Xtra!, Toronto's Lesbian and Gay bi–weekly, stopped publishing a classified ad soliciting subscriptions for The NAMBLA Bulletin. We seem to have made our decision.

Jesse Green, a writer who profiled NAMBLA for the September issue of OUT, says that we have every right to make that decision. He argues that by any standard 25 years is old enough to make a consensual decision. In 1994 the Lesbian and Gay rights movement turned 25 on the anniversary of the Stonewall riots. He says, "The Gay community, such as it is, is now old enough to choose for itself whom it will get into bed with and whom it will decline."

Although I am inclined to agree with that assessment, I would be more comfortable knowing that the choice was made not as a knee jerk reaction to how others feel about our bedfellows. Our fear of the taint of pedophilia is so strong that we cannot even discuss NAMBLA without a violent case of the icks.

I know the 20–year–old "man" who had the relationship with the 17–year–old "boy." They are still lovers four years later. Bill Andriette, 28 and NAMBLA's leading spokesperson, joined the organization when

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Out of the closet:

Queer teens face homophobia, self hatred when coming out

Homophobia exists everywhere. It transcends all national boundaries and cultures. Three of these stories are taken with permission from queers on the Internet. These excerpts are personal, but their message is universal: homophobia and the pressure that keeps us in the closet is a world-wide problem.

Growing up in a conservative, fundamentalist-based town in the Southern States is hell for someone who's questioning their sexuality. I had nobody to run to. The only people I had the strength to ask questions of weren't interested in giving me answers. They just wanted to 'nip it in the bud,' to get rid of 'it' before 'it' started.

And I did too, at first. I sought 'counseling' to change myself. But as it progressed, I realized how pointless it was. The crushes kept coming and nothing was happening interest-wise with women. I tried kissing my girlfriend but it just didn't feel right.

I remember nights praying to God, asking Him why this had to happen to me, what was going on and what would happen. It took me a lot of searching within myself to come up with any answers. I looked at the Bible, I looked at the world around me, but most importantly I looked at my feelings.

Is love between two people of the same sex a sin? Is love a sin? I couldn't perceive love as ever being evil, same sex or opposite. I knew and still believe that lust is a sin. But love? No.

—*Anonymous*

by Christopher Moss

I glanced up at her eyes for a second, but still I could not look at her. There was an endless minute of silence that filled the air with nothing but solitude. She politely waited for me to say something, but I sat there unable to whisper a word. She held me tight and somehow I felt shielded from the world around me. I then broke down in tears; I could not endure the pain any longer, and I snapped.

"The worst thing possible thing has happened to me," I blurted out. I was referring to my homosexuality. At the time, I believed this was some horrendous plague that inflicted a small proportion of the society, and somehow I had contracted this disease. She then said to me that whatever it was, she'd help me through it.

I then said for the first time in my life, "I'm gay."

For the first time in weeks, I looked deep into her eyes hoping to receive some sort of a positive response, but I wasn't expecting much.

"There's nothing wrong with being gay, nor would I love you any less," she said, still smiling.

By the end of the conversation I felt revitalized but not relieved. I was far from accepting my homosexuality but at least I had someon eout there who loved and supported me.

A feeling of euphoria swept through my soul. It was the beginning of my self-hatred and suicidal tendencies.

The only way society is going to accept homosexuality as a normal everyday part of life is by making society aware of our existence. By each and everyone of us opening up and being true to ourselves, we force society to deal with the issue.

Christopher Moss is a student at John Abbott College

by Kyal Dalrymple

Flip a coin. Heads or tails. Male or female. Black or white. Gay or straight. Absolutes. What happens if the coin lands on its side? What happens if the coin falls down the drain?

I didn't think much about my lack of sexuality. I just wasn't interested in dating while growing up. I couldn't understand what all the fuss was about. All of my friends were raving about how cute this or that guy was, and I just didn't get it. They were boys. They had always been boys and they'd always be boys in my eyes.

I didn't have a name for what I was until my sophomore year in high school. I was talking with a teacher, Lena, who came out to as a lesbian.

Doors opened. Suddenly, it was possible to be lesbian. I had met a real live lesbian who was well-adjusted and in a longterm relationship. Still, the idea of being lesbian was a scary one, so it was quite a while before I came out, even to myself.

May 6, 1993, is a day that marked a rite of passage and literally scarred me for life. I came out to my mother. She was immediately hysterical.

"How do you know? We had no clue as you were growing up! You'll never be happy. It's just a phase. Don't you know you'll burn in hell for this?"

My father looked up from the TV and said, "No daughter of mine was raised to be a lesbian." Crushed, I ran to my room.

In the bathroom, I curled up in a corner and tried not to cry. Life was over; I wanted to leave it bravely. I took out a twin-blade razor and made two slashes down my wrist, knowing that if I cut along the vein, I'd die quicker. Wanting desperately for it to be over with, I ingested 1,600 milligrams of Motrin and passed out. But I survived.

Over the next few days, a social worker and my parents carried on a conversation about how my lesbianism was just a phase that would end once I'd been through proper counselling.

Many gay teens grow up hating themselves as society teaches us to. I would not be here today if I had succeeded in my suicide attempt. If someone would've been "out" at my school—if the teachers wouldn't have been afraid to stop the "fag" and "dyke" jokes, if my human sexuality class had even mentioned homosexuality (especially in a positive light), if the school counselors would have been open to discussion of gay and lesbian issues, perhaps I wouldn't have grown up hating what I was and perhaps I wouldn't have attempted suicide.

I tried to kill myself and failed. Many of my peers have succeeded. You, as an individual, have the ability to make this lunacy stop. If

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Queer spaces on the net

Despite homophobia is some dark reaches of the Internet, queer pride and safe spaces also abound in cyberspace. The World-Wide-Web, Usenet and chatlines offer endless resources and contacts to bring out the queer activist in you.

The Web has several university queer groups online, lists of queer activists, news, stories, poems and essays on queer culture.

Usenet groups offer armchair advice and criticism on the entire spectrum of queer issues. The "alt" newsgroups don't have a moderator - someone who screens each message and censors

World Wide Web

Lesbian, Gay and Bisexual Communities
http://www.csun.edu/~hfphi002/lgbcrc.html

ALLIES Home Page
http://www.contrib.andrew.cmu.edu/org/allies

Pointers to Queer Links & Other Resources
http://www.contrib.andrew.cmu.edu/org/allies/pointers.html"

Bisexual Resource List
Http://vector.casti.com/qrd/.html/brc/brl-toc.html

Bibliography: Gay themes in children's books
http://www.armory.com/~web/gaybooks.html

Collected Queer Information
http://www.cs.cmu.edu:8001/afs.cs.cmu.edu/user/scotts/mosaic/info/queer/mainpage.html

Gender and Sexuality
http:/english.lss.cmu.edu/gender.html

Queer Resources Directory
htp://vector.casti.com/qrd/.html/qrd-home-page.html

Stop Prison Rape
http://www.ai.mit.edu/people/ellens/spr/spr.html

The Safer Sex Page
http://cornelius.ucsf.edu/~troyer/safesex.html

Other Sources:
http://pmax.dymaxion.ps.ca/~kc/cglbrd/canada/welcome.html
http://server.berkeley.edu/mblga/queerinfoservers.html

Usenet Newsgroups

alt.transgendered
alt.homosexual
alt.politics.homosexuality
alt.religion.sexuality
soc.bi
soc.motss
soc.support.youth.gay-lesbian-bi
soc.support.transgendered

Queer Chatlines

Paradox telnet: 143.229.2.143
Angst BBS telnet: 149.159.21.8, Login as "bbs"

Coming out con't

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you're gay or lesbian or bisexual or transgendered, come out and let youths know that you exist.

Be a role model. If you're a teacher, don't tolerate the "fag" and "dyke" jokes they hurt us and drive us further into the closet. Acknowledge the accomplishments of gays and lesbians in history, too. We've been here all along and surely our contributions count for something.

Thirty per cent of teen suicides are committed by gay teens, and we only number one in ten. It's time to stop the madness. Please, don't let the coin fall down the drain.

by Jeff McMahan

age 16

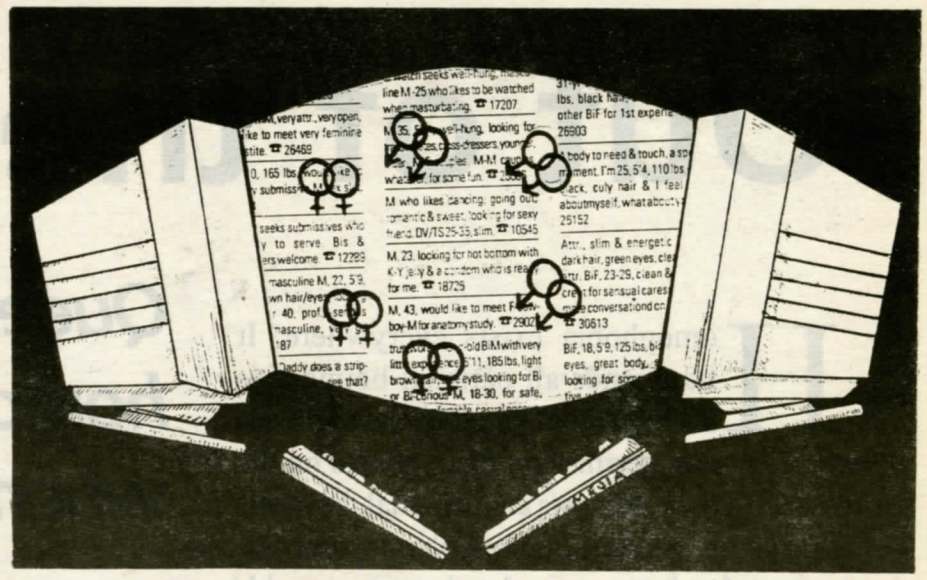
Ran away from home in Maine after arguments with mother over my sexual orientation (among other things) got too much to bear.

age 16-18

Wandered around country in a suicidal haze, prostituting myself in order to eat and find shelter.

age 18

Joined the Army and got "booted out" at the end of bootcamp. Official records say it was for flat feet, but my Drill Seargent knew I was gay and said he would have booted me out for that had the problem with my feet not happened first.



graphic by James Mejia

age 19-21

Continued to wander around the Midwest in a suicidal haze (the same haze as before—it kind of came and went).

age 21

Decided to move to Maine to be near my father. He demanded I leave the state and said he'd rather have a dead son than a gay son. My two stepbrothers routinely came looking for me to help convince me to leave. Their methods ranged from beatings, to trying to run me over with their cars. The final straw came when I went to visit a cousin and came out to him. That night when some of his friends came over, he went crazy and started beating me up. His friends joined in for awhile, but quit when I was "sufficiently beaten up". They had to forcibly stop him from further beating me because they were afraid he was going to kill me.

age 22

Wound up in North Dakota and shortly after arriving, I attempted suicide. I spent the better part of the next year and a half in the state mental institution. No way would they let me out early on—"What would you do if we let you out today?" "Slit my wrists."

age 24

Decided to go to college. I was determined to be out of the closet, no matter what (my sanity was at stake). First year wasn't too bad. But in second year I was subjected to lots of harassment and my car was destroyed (Police officer: "It looks like they took about a half a dozen sledge hammers to it.").

In my final year, all hell broke loose. I tried to squeeze past a freshman football player in a crowd at a school dance. He told me that faggots aren't allowed at the dance and that I should leave. He proceeded to beat the hell out of me. I refused to leave and bled all over the place for an hour or so until the dance broke up.

The next day I had him arrested for assault. The college administration wanted me to transfer to another school—they were more upset that I had brought embarrassment to their school by letting the whole state know (via the newspapers) that they had a gay student.

The harrassment got worse. My dorm windows were repeatedly smashed in; no one would sit on my side of the cafeteria; when I walked around campus, bullhorns would announce that I was coming with "faggot alerts." I was shot with a pellet gun.

Each time, I would call up the papers and tell them what was going on. I was afraid they might kill me.

He was fined $100 and put on probation—which if he completed without incident, would cause his record to be wiped clean. He appealed to County Court. He convinced the jury that he thought I was going to sexually assault him (on the dance floor in front of 100 people). They aquitted him.

During all of this, I became a media event: Sally Jesse Raphael had me on her show for a segment on Gay Bashing. The Advocate interviewed me. The gay-positive Mayor of Fargo, North Dakota offered his political clout and influence to me, if I thought it would help. I was in the papers and on the radio and television in the news every few days my entire senior year. The Mormon Church publicly ex-communicated me.

Present

I'm 36 now, still suffer from chronic depression (but only mildly), haven't been suicidal in years, and generally feel pretty good about myself.

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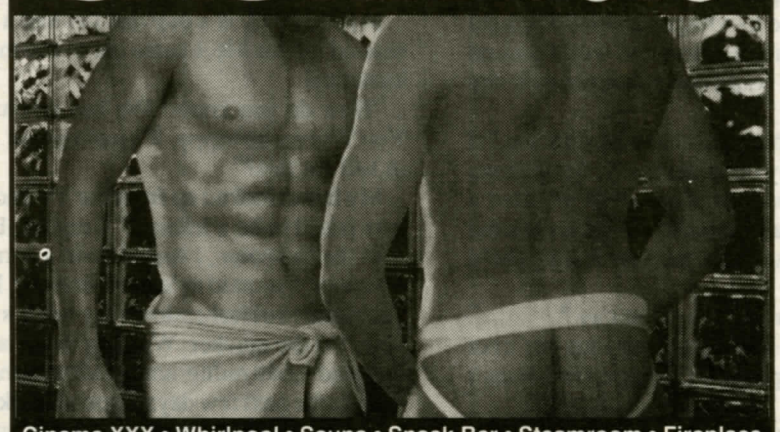

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NAMBLA

continued from page 12

when he was 15. I first had sex, admittedly with a boy my own age, when I was 13. The "affair" lasted for six weeks until I ended it because I was uncomfortable with my homosexuality.

NAMBLA's refusal to draw a line on the issue of consent probably makes the Lesbian and Gay community's decision to ostracize them the right one. Smiles don't necessarily imply consent, and we shouldn't accept that they do. Nor should we simply end the discussion on what does imply consent, and when we are old enough to give it.

Despite the friendly smile on the face of the 12–year–old at the apartment door, I told him and his friends they couldn't come in and dance. He asked if my friends and I were Gay. "What do you think?" I said. "No," was his reply. Nervous laughter came from behind him. He asked once more if they could come in and dance. "We really like the music," he said. I closed the door on him.

LGBQ listings

compiled by Deana Beltsis

SERVICES

ACT-UP Montreal
tel: 527-2423
Politically oriented action group.

Alternative Clinic
2034 St.Hubert
Confidential HIV testing, media treatment for people with HIV/AIDS and referrals

Archives Gais du Quebec Archives Lesbiennes de Montreal
4067 boul St. Laurent #202
tel: 287-9987
Films, videos, articles, publications. posters, photographs, documenting gay and lesbian history.

Association des gais de L'Amerique Central
tel: 845-2161
Nonprofit, social group for gays and lesbians with ties to Central America. Discussions and activities.

Association des Gais et Lesbiennes Latin Americains
For more info call 524-8424

Association Libre D'aimer
tel: 624-4413
Information line, movie nights documentation on lesbians

Aux Prismes
tel: 963-9710
Francophone recreation group for gays, lesbians and bisexuals.

Bi Discussion Group
tel: 398-6822
Concentrating on bisexual-oriented issues

Bi-The-Way
tel: 521-1316
A McGill discussion group for bisexual women

Cactus-Montreal
1209 Saint-Dominique
tel: 954-8869
Seven nights a week. All services free and anonymous. HIV testing, condoms, and needle exchange.

Centre de Resources Lesbiennes (CRL)
tel:727-2009
New organization, primarily for francophone lesbians, lesbian listing line, and social groups.

Centre for AIDS Services of Montreal for Women
1168 St Catherine E. #202
tel: 954-0170

CLSC Metro and CLSC Centreville
1550 de Maisonneuve E.
Metro Guy
tel: 934-0354
Offers anonymous testing and counselling

Cliniqu L'Actuel
1259 rue Berri #520
tel: 848-1333 fax 845-0056
For all gay and lesbian health needs

Coming Out Support Group CQC and peer helpers
tel: 848-7414 or 848-2859
A confidential service, a safe place to express concerns and questions about your sexual orientation

Concordia Quac (Queer Academic Coalition)
tel: 937-3207
Open to graduate and undergraduate students.

Concordia Queer Collective
2020 Mackay
Annex P room 102
tel:848-7414

Concordia Women's Centre, The
tel: 848-7431

Diffusions Gais and Lesbiennes du Quebec(DGLQ)
tel:285-4467
Organization dedicated to the promotion of gay and lesbian culture in Quebec.

Equipe Montreal
tel: 990-1998
Montreal Gay Games team

Gai Ecoute-French
tel: 521-1508
De l'aide quand vous l'avez besoin
Confidential listening and information service for gay francophones. Provides referrals

Gay-Info
tel: 768-0199
Infomation listening service for gay anglophones.

Gay, Lesbian, Bisexual Asians of Montreal (GLAM)
2035 Amherst
tel:528-8424

Gayline
tel: 990-1414
Every evening from 6-10pm
Information and listing service for gay anglophones

Gay Line-English
tel: 931-8668
Help line

Lambda Jeunesse Youth
2006 rue Plessis
tel: 528-7535
A coming out support for youths aged 18 to 25

Lesbian Avengers
4067 boul St. Laurent.
contact: Divers Cite at 285-4011

Lesbians, Bisexuals, Gays of McGill
3480 McTavish # 432
McGill Students Union Building
tel: 398-6822

Lesbo Info
tel: 722-1786

Le Spectre
1615 de Maisonneuve E
tel: 528-1700
Free needles and cleaning kits. Support group for seropositive transsexuals and transvestites

Le Triangle University of Montreal (gai et lesbienne)
tel: 343-6532

Lesbian Gay Bisexual Association of UQAM
tel: 987-3039

Lesbian Relationship Discussion Group
Info: Contact the Concordia Women's Centre
tel: 848-7431
A support group for lesbians who are in or have been in abusive relationships

Montreal Gay and Lesbian Community Centre, The
1355 St Catherine E., 2nd Floor
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Essential information for the lesbian and gay travelers
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Project Access
3537 St. Laurent #507
tel: 982-0083

Project 10
tel: 989-1885
A coming out support for youths aged 14 to 25

REDA
Reseau d'Action Pour les droits des Gai et Lesbiennes
1350 du Fort #1208
tel: 939-7226 fax:939-8851
Fights for queers everywhere

Traces: Lesbian Archives
tel: 526-8572
Collection of lesbian materials including articles and books. Lending library.

Trans AIDS
Transsexual and transvestites with AIDS
tel: 282-9888

West Island Gay Society(WIGS)
tel: 398-9031
Activities, mostly for couples. Meetings in Dorval Community Centre

Womynspace
tel: 482-3492
Social group for anglophone lesbians. Nonprofit, discreet and open to lesbians of all backgrounds.

Yakhdav
tel: 487 2880
Gay and lesbian Jewish organization

PUBLICATIONS

Amazon d'hier, lesbiennes d'aujourd 'hui
C.P 1721, Succursale Place du Parc
Radical feminist journal of lesbian political theory. Bilingual but most articles are in French

Attitude Mtl
617 St. Remi Suite 205
tel: 938-9585
English and French LGBQ magazine. 15000 distributed around Montreal.

Fugues
1212 rue St. Hubert
tel: 848-1845 fax: 845-7645
Primarily francophone magazine for gays in Montreal. 10,000 copies distributed free in locations around Montreal.

Gazelle
1212 rue St. Hubert
tel: 987-4992 fax: 845-7645
Primarily francophone magazine for lesbians in Montreal. 10,000 copies distributed free in locations around Montreal.

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Campaign for Equal Families
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Toronto, ON
M4Y-2C8
tel: (416) 952-7040 fax (416) 925-1233
Working to obtain recognition of lesbian and hay relationships.

Equality for Gays and Lesbians Everywhere (EGALE)
2 Daly Ave.
Ottawa, ON
K1N-6E2
tel: (613) 230-1043
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photo by Toné Meeg

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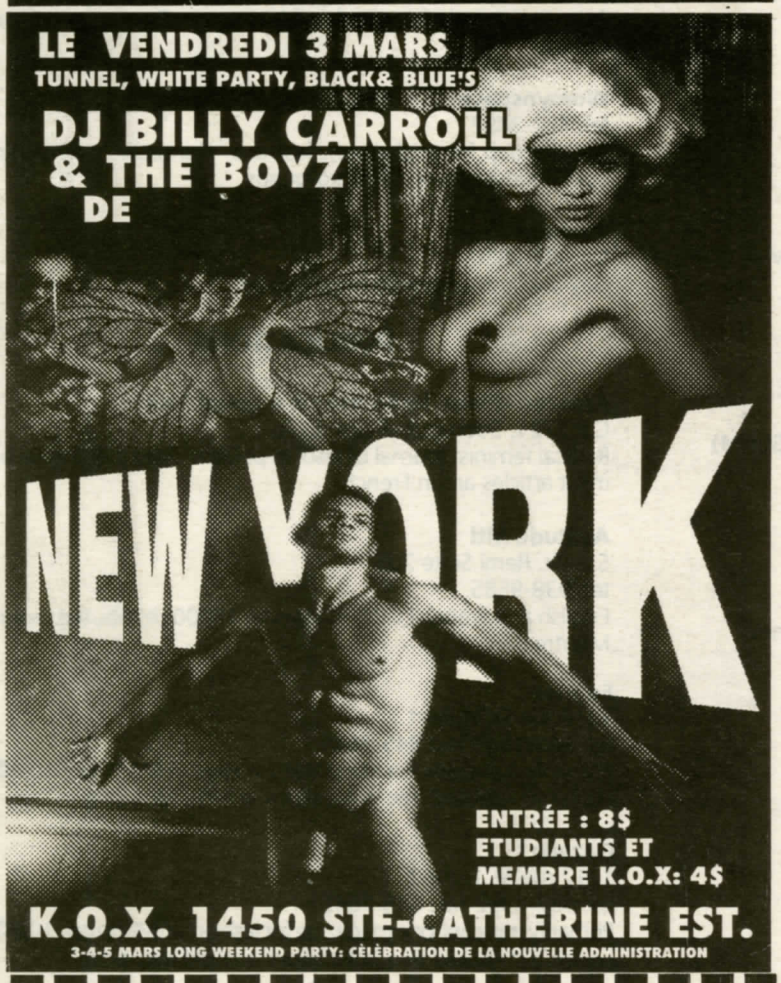

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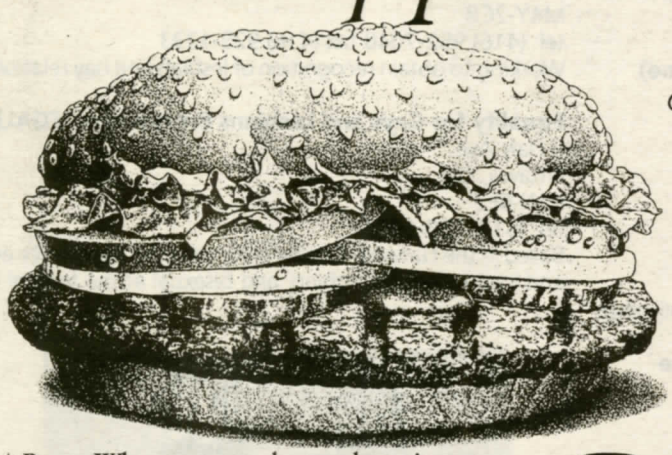

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Hands across your palette

by Regan Peacock

As Art History will show, artists have always flocked to major cultural centers to experience the art of others, to learn from a diverse group of people, to be influenced and in turn to influence. For Canadians, the *major* cultural center does not exist. We find diversity across the country with no single city designated, as New York is to the U.S. or Paris is to Europe. This creates a problem for a person wanting exposure to Canada's artists from all regions. The artist-run gallery, B-312 Emergence, looks to solve that problem by encouraging artistic exchanges between Quebec's artists and the rest of Canada's artistic centers.

B-312 has opened the gallery space to their own members, beginning the quest with *Diversité et Rapprochements*., running until March 11. In the Spring, the show will travel to Windsor and Halifax, and B-312 will welcome works from Windsor's Articite. *Diversité et Rapprochements* 'seven pieces include photographic installation, painting, and drawing. Despite the limited amount of work comprised, the show successfully gives a glimpse of the different practices in contemporary Canadian art.

Johanne Gagnon is the only artist to contribute drawings to the exhibition. Her piece, *Les Sites,* is a triptych that investigates viewing different angles of a part of a house. It is presented in an architectural-like plan, using the precision of a ruler to create geometric shapes and perfect lines. Such exactitude is usually associated with draftsmanship, yet Gagnon enables the viewer to see a work of art. Upon realizing that Gagnon intends to one day build the house she is designing, it becomes apparent that the drawings, done on wood, are part of a process, and not a means to an end.

Paintings were contributed by three artists, each with completely different versions and perceptions of the practice of painting. **Michel Boulanger**'s *Etude pour "l'inéluctable éparpillement"* combines a traditional landscape with hidden numbers and forms, such as Donald and Daisy Duck. He brings together nature and culture, by using contemporary icons in a classical setting. The combination of a landscape and hidden objects there-in, conjures up memories of "find and identify" games on the backs of McDonald Land cookie boxes, where one must find hamburgers hidden in the trees and bushes. Whether this trip down memory lane was intended or not, it underlines Boulanger's attempt at bringing nature and culture together and manages to elicit a couple of smilés.

Francois Lacasse, also working with acrylic on canvas, presents *Knot,* a more abstract and colourful painting. A violent image, hardly discernable, lies beneath thick, scattered squares of bright paint. The squares are reminiscent of religious style mosaic works, while the image beneath recalls linocut printing.

Still different is **Kevin Deforest**'s *Purgatory Series* : six rectangles of wood, each the same size, each with its own thematic colour, and each with a different phrase. "on the verge of an orgasm" in black, and "walking through an old lovers neighborhood" in off-white, are examples from what seems to be a disjointed story with missing pieces.

Photographic installations make up the rest of the show. **Josée Bernard, Marthe Carrier**, and **Christiane Desjardins** combine photography, sculpture, found objects, and film. It is *Les Sentinelles,* by Desjardins that is the most captivating. Two wooden window frames stand upright on the floor, in one, the glass is replaced by a translucent photograph of the Parthenon, and in the other it is a photograph of a church or castle window that replaces the glass. Both photographs are taken from the inside looking out, hence the viewer's position is decided: peering into the window, through the building and out the other side. However, the positioning is contradicted since the windows are not at eye level and the wooden frames obviously do not belong to the buildings. So, upon closer inspection it would appear that the window frames act as a symbol for Desjardins, leading the viewer to assume that *Les Sentinelles* is an exploration of architectural space.

(It) conjures up memories of "find and identify" games on the backs of McDonald Land cookie boxes

If answers or further insight are desired, **Diversité et Rapprochements** is accompanied by a publication of texts by art critic Jennifer Couëlle. Since the exhibit is free, perhaps it won't shake you as much that the "publication" is a cool twelve dollars. Nonetheless, B-312 Emergence is making an active effort to unify Canadian art, while sustaining its diversity.

Go to see who the artists are behind the artist-run centers at

B-312 Emergence, 372 Ste. Catherine O. suite 312. The show runs from 11 Feb. 1995 to 11 Mar. 1995.

Throw Down Your Credentials

by David King

Okay, so you're just getting to know your Valentine, and you really want to make things work. You're not really sure what to say and you would like to sleep with them. Problem: you don't know where he/she has been, and you really want to find them out. Only, how do you say it?

Getting to know someone's past history is more of your business than you may think it is. So this Valentine's Day, when you're out on a date with that special someone and you want to find out about their sex life, forget about talking. Slip them **THE SAFER SEX RESUME**. It's easy to so, and perfect for quiet times, formal dinners, and when you want to watch the movie. Stick it in the mail, put it on your fridge and invite him/her over for dinner. They can even read it at the foot of the bed during one of those special encounters.

Good luck, have fun and try and keep it to one page!

What follows is Big Dave's idea od a Sample:

JOE BLOW

Address: Somewhere over the rainbow
Tel: Unitel, 976 membership exp. date 08/19/95
Weight: Yes
Eyes: Depends on what mood I'm in
Height: 6'1", with my platforms

EDUCATION:
Insanity Group, Con U, 1995
Various courses, Fine Arts
Dykefaglesbogayhomo group, Con U, 1995
Hair and Nail Design, 90's fashion, wine and cheese
Various workshops on soap opera skills

OTHER EDUCATION: Hairdressing, Gazette sales representative, cashier, hospitality, telephone marketing, and whatever other job I could find at the time. Courses in written organization of court summons and resumes are also attributes.

EXPERIENCES:

Pierre Le Boeuf, Montreal, QC 1995-1995
Much work with fellatio, experimental intercourse, and head trips performed with this long-term position(ing). Arguments over coffee, stair-tripping, and home decorating were added duties. Practiced anger control and general organization of the relationship at all times. Tolerance level a must in this uncommitted affair, with a strong eye for infidelity and art-deco furniture.

John, Toronto, ON 1993-1993
Performances included baby oil and heavy massage in this extended one-night job. Disturbances in Libra-Scorpio relationships developed through research and telephone conversation. Dinners, premature ejaculation, and wimpy avoidance were tolerated at all times, as well as a keen eye for libido and overdeveloped egos in modeling.

Lewis Lionheart, Vancouver, B.C. 1991-1991
Scorpio-Libra relationships again challenged. One night stands, goo goo eyes, the home-at-the-bath house technique and lessons on how to avoid someone practiced throughout this short term of advancement.

Rick Crackhead, Sydney, N.S. 1990-1990
Scorpio. Duties included studies in economics, square dancing, and rimming. A full exploration included lying, shoveling, opinionated trendoids who deal drugs. A have-a-relationship-with-someone's-apartment-while-they're-away sense of passion was explored. Other explorations included getting dumped at Burger King while vegetarian.

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? - Cimetiére Cote-des-Neiges, Montreal, 1994
? - Elevator shaft, Timmins, ON, 1989

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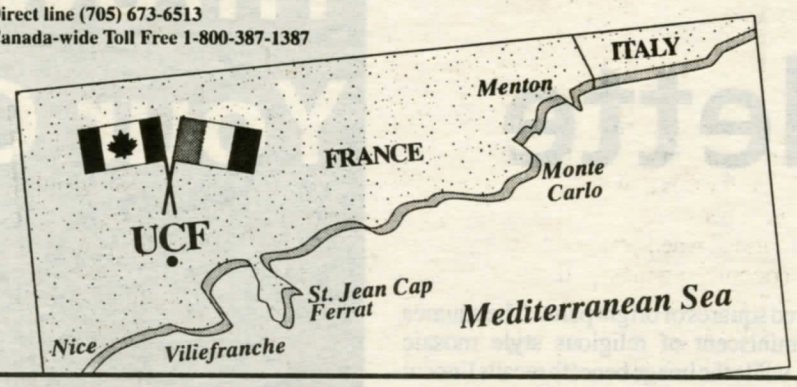

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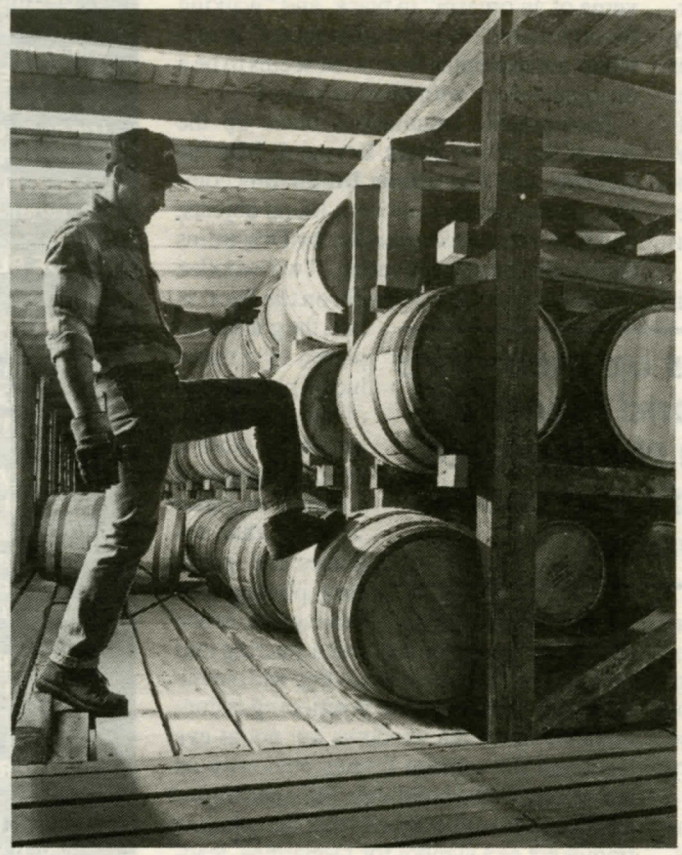

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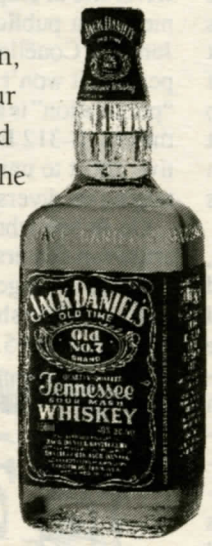

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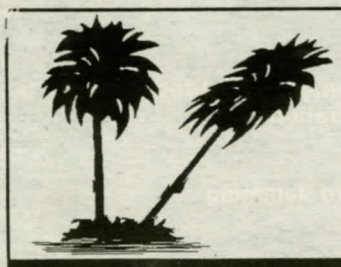

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Gay sports: the road to freedom

by Marie-Chantal Côté

Since the beginning of the 90's, supply and demand for independent gay and lesbian sport activities in Montreal have multiplied.

One of the most important local organisations that offers different athletic activities targetting the queer community, is Equipe Montréal. The group is an umbrella organisation for all different activities which are later delt with separately, by different individuals.

"Its main goals and objectives in the community are to promote sports activities in Montreal for the gay community," explained Katherine St-Jean, a gay aerobics instructor. "But also, to prepare and send athletes to the gay games."

The gay aerobics was one of the most recent event ot grow from the umbrella association.

These areobics classes taught three times a week by its organizer, St-Jean, currently attract 50 people per class, about ninety percent of which are men.

"Lesbians, in general, prefer to play hockey or volley-ball," said St-Jean. "And gay men like to do aerobics."

St-Jean believes that the gay community enjoys participating in separate activities because it gives them a chance to meet new people.

"For gays in Montreal, when you want to meet other people, you must go to night clubs," explained St-Jean. "The aerobics are a nice way for the participants to meet new people."

St-Jean also admits that having independent activities for the gay community creates a tighter bond between the participants and allows them to feel free to express their feelings.

"Because the group is very tight, we can feel the energy during the classes," explained St-Jean. "People let out their emotions and scream."

Guy Morin, who organizes badminton four times a week at four different locations, for Equipe Montréal also believes that the gay community needs to participate in independent sports activities to help it express its homosexuality, as well as keep healthy.

"If two people (in my classes), want to kiss, they can do it without being shy," admitted Morin.

"It is not always easy," explained Morin. "Sports are not usually targetted towards the gay and lesbian community."

Like St-Jean, Morin believes that the sports activities allow the participants to interact socially and to have the opportunity to meet other people. He believes that his classes are as fun as they are now because the participants can bond and relate with one another. But the gay community is not excluding heterosexuals. Most of the l'Equipe Montréal activities including softball, figure skating, tennis, hockey and more, are also open to the straight community.

"When I started my classes, two years ago, I didn't want to limit myself," explained St-Jean. "I didn't want to limit myself to gays or lesbians. But the majority of participants are still homosexual men who sometimes bring along their straight friends."

Most organizers agree that homosexuals are attracted to independant sports, not because they are rejected in straight activities, but because they get a better feeling and a bigger freedom when they are united.

Men's hockey team prepares for playoffs

by Danny Chan

The Stingers men's hockey team (11-7-4) completed a road trip in Ontario over the weekend, coming away with a tie and a loss.

Last Saturday in Toronto, Concordia allowed three power play goals to tie the Varsity Blues 4-4. Sunday in Guelph, the Stingers gave up another four power play goals to fall to the Guelph Gryphons 4-3.

"We are our worst enemies," said Concordia head coach Yves Beaucage. "It's not the five-on-five situations that beat us. It's the power plays. So we have to make sure going into the game tomorrow (tonight) — and I've stressed this all year long and I'll stress it again — that individual discipline and emotional control are crucial."

In the Toronto game, Concordia received a pair of goals from Patrice Martineau, while Bill Lees and Daniel Queenton each added singles. The Stingers were also outpenalized 28 minutes to 10.

"We had some good flashes but we were not as intense, as agressive as in the last Ottawa game (3-0 over Ottawa last Wednesday). We were hoping for the same kind of performance. We had bits and pieces of that performance but not for the entire 60 minutes," said Beaucage.

Against Guelph the next day, penalties did in Concordia once again as the Stingers lost 4-3. Concordia spent 40 minutes in the penalty box compared to the Gryphons' 12. Those penalties haunted the Stingers when Guelph scored four times with the man advantage. Benoit Therrien, Steve Salhany, and Eric Rochette all replied for Concordia.

The Stingers are second in the Far East Division with 26 points and are trying to finish the season in second to secure home-ice advantage in the opening round of the playoffs.

"We still control our destiny. If we win tomorrow (today) we finish in second place and we host Ottawa," said Beaucage. The team plays McGill tonight at Loyola Rink in the annual Corey Cup game; the Stingers need at least a tie to wrap up second in the division.

Said Beaucage, "The team that has a little bit more feist in them is going to win the game."

STANDINGS

Men's basketball

Team	GP	W	L	PF	PA	PTS
1. Concordia	**10**	**9**	**1**	**888**	**698**	**18**
2. McGill	10	7	3	806	697	14
3. Bishop's	10	4	6	745	759	8
4. Laval	10	0	10	643	928	0

Women's basketball

Team	GP	W	L	PF	PA	PTS
1. McGill	10	7	3	636	559	14
2. Laval	10	6	4	586	539	12
3. Concordia	**10**	**5**	**5**	**707**	**631**	**10**
4. Bishop's	10	2	8	493	693	4

Men's hockey

Team	GP	W	L	T	PF	PA	PTS
1. UQTR	23	19	1	3	144	55	41
2. Concordia	**22**	**11**	**7**	**4**	**75**	**76**	**26**
3. Ottawa	23	12	9	2	86	69	26
4. McGill	22	11	10	1	102	84	23

Women's volleyball

Team	MP	W	L	PF	PA	PTS
1. Laval	12	11	1	542	293	22
2. Sherbrooke	12	7	5	492	402	14
3. McGill	12	6	6	458	519	12
4. Concordia	**12**	**0**	**12**	**302**	**580**	**0**

Concordia wrestlers off to CIAU nationals

by Marie-Chantal Côté

Three Concordia wrestlers have qualified for the CIAU nationals to take place in two weeks in Calgary.

Jason Della Rocca, Jordan Dimitrov and David Wilson all won enough matches against the two other participating universities, UNB and Memorial, to qualify for the nationals.

The Atlantic University Athletic Association playoffs took place last weekend, in Fredericton.

"To qualify for the CIAU nationals, you had to come in the top two," explained Wilson, who finished the tournament with a 1-1 record.

In the 82kg, Della Rocca won his two matches very easily. "He won both by ten points," explained Wilson. "When you score more than ten points they let you win automatically."

In the 90 kg, Jordan Dimitrov, a rookie, also managed to win his two matches. Finally, in the 130 kg category, Wilson, who is at his third CIAU national participation was defeated by UNB. "I was first winning 6-0," said Wilson. "But he came back and won by pin. It was the big upset of the tournament because he wasn't expected to win." Wilson came back to beat Memorial.

In the 57 kg category, Mark Sholinsky, and in the 76 kg Serge Gattola were both defeated by boththeri opponents and will not participate in the nationals.

The three canadien conferences will send a total of eight players: three from the West, three from Ontario, and two from the Atlantic.

Since Concordia is the only Quebec team, it has to associate itself with other teams in outside associations. However, winners do not receive medals. So, the three Concordia wrestlers came home empty handed but got a pass for the CIAU nationals.

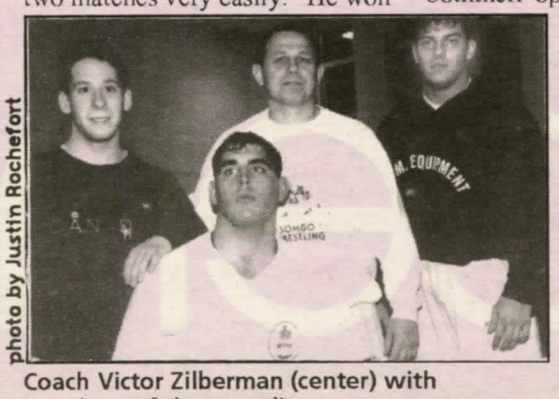

photo by Justin Rochefort

Coach Victor Zilberman (center) with members of the wrestling team.

photo by Justin Rochefort

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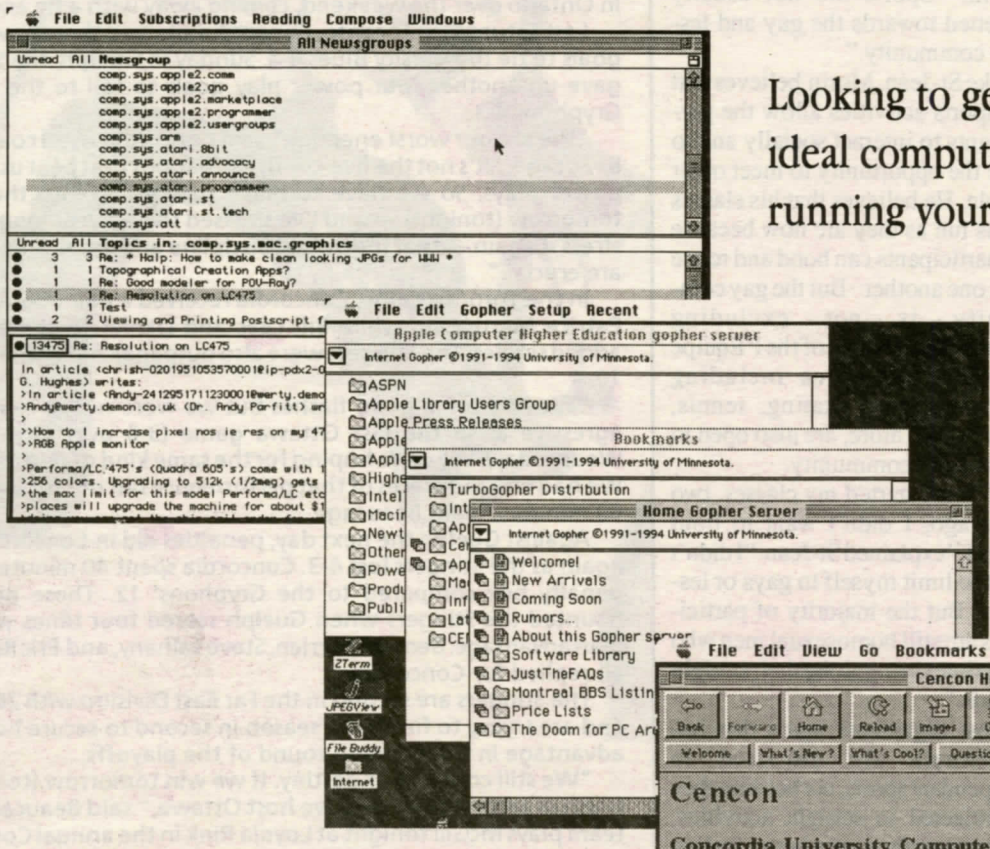

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